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JESUS' FIRST CIRCUIT OF GALILEE.

An Account of the Differences between Mark 1: 35–39 and Luke 4: 42–44.

IT is a question freely debated among contemporary scholars, whether St. Mark's Gospel should or should not be reckoned among the sources used by our third Evangelist. St. Luke (1 : 1) speaks, indeed, of "many who have taken in hand to set forth a narration of the things that have been accomplished among us;" but he does not give the names of such early writers; nor does he mention the names of "the eye-witnesses and ministers of the word" (1 : 2), who were among his principal informants. Early ecclesiastical tradition is likewise silent concerning the relation which our third Gospel holds to St. Mark's narrative. Hence, in order to define the question whether St. Luke used the Gospel according to St. Mark, critics have been thrown back upon a comparison between his work and that of our second Gospel. As might well be expected, the conclusions drawn from the evidence thus afforded have varied, and still vary, in accordance with the different minds that have examined it.

It may be safely affirmed, however, that at present the tendency among scholars is to admit that, in drawing up his own record, St. Luke utilized, among other written sources, St. Mark's narrative, and indeed that he utilized it to a much greater extent than was formerly supposed. As most of the grounds for this general position can easily be found in recent works on Introduction to the New Testament and in up-to-date commentaries on St. Mark and St. Luke, it is not the object of the present short paper to set them forth, even in a summary way. Its object is simply to illus-

trate by the comparison of one short passage of St. Luke (4: 42–44) with its parallel in St. Mark (1: 35–39), how the wide differences, noticeable at times between these two Gospels, should not prevent us from admitting that St. Luke is really indebted to St. Mark for his information.

To facilitate the work of comparison, we give, side by side, the two passages in a direct rendering from the original Greek:

MARK 1: 35–39.	LUKE 4: 42–44.
35. And in the morning, long before daylight, He rose up, and went out (ἐξῆλθε), and departed into a desert place: and there He prayed.	24. And when it was day, He came out and departed into a desert place,
36. And Simon and they that were with him followed after Him.	And the multitudes sought Him, and came unto Him, and urged Him not to leave them.
37. And having found Him, they say to Him: All seek Thee.	43. But He said to them: To the other cities also I must preach the Gospel of the Kingdom of God: for therefore was I sent.
38. And He saith to them: let us go into the neighboring towns, that I may preach there also: for this end did I come out (ἐξῆλθον).	
39. And He was preaching in their synagogues throughout Galilee, and casting out devils.	44. And He was preaching in the synagogues of Judea.

A simple glance at the contents of these two sections suffices to prove that they deal with the same incidents in our Lord's life. They both state that "He departed into a desert place," and at an early hour, from the house where He had spent the night, namely, Simon's house in Capharnaum. According to both, He resolutely sets out to "preach to other cities," despite the efforts which are made to prevent Him from going elsewhere. And while, in the immediately preceding sections (Mark 1: 21–34, and Luke 4: 31–41), both Evangelists have recorded many details concerning His work on a single Sabbath day, they both sum up, in the one general statement "He was preaching in the synagogues," the

long period in Christ's ministry to which they refer. Such an agreement in regard both to what the two Evangelists actually state and to what they fail to detail, can hardly be accidental on their part. And the same thing must be said concerning the manner in which the incidents chronicled are set forth in Mark 1 : 35–39 and Luke 4 : 42–44; the sentences follow one another in precisely the same order, and with striking sameness of phrase, as comparison of the two parallel columns given above will show.

Side by side, however, with these resemblances, the two passages under consideration have numerous differences. Thus, in his opening statement, St. Mark says that "Jesus went out in the morning, *long before daylight*," while St. Luke affirms that "He went out *when it was day*." Both Mark and Luke tell us that "He departed into a desert place"; but Mark alone adds: "*And there He prayed.*" According to both writers Jesus was not left alone in this solitude; yet, whereas Mark (1 : 36–37) represents Jesus' first disciples as going after the Master, reaching Him, and addressing Him on behalf of the multitudes, Luke (4 : 42^{b}) says nothing of the *disciples'* pursuit and words, but instead describes the *multitudes* themselves as seeking Jesus, finding Him, and beseeching Him not to depart from them:

MARK 1 : 36–37.	LUKE 4 : 42^{b}.
And *Simon and they that were with him* followed after Him.	And *the multitudes* sought Him,
And *having found Him, they say* to Him: *All seek Thee.*	And *came unto Him*, and *urged Him* not to leave them. . . .

In Mark's following verse (38), Jesus speaks to His own disciples, invites them to go with Him to preach in the neighboring towns, adding that He went out of the house at Capharnaum with that object in view.[1] In Luke's parallel statement (verse 43), on the contrary, Jesus speaks to the multitudes, and tells them of the duty incumbent on Him to preach in other cities, for this is the object of His coming into the world:

[1] It is only natural, in agreement with such Catholic writers as Calmet, O.S.B., Schegg, Schanz, Archbishop Kenrick, etc., to understand the Greek verb ἐξέρχομαι, in Mark 1 : 38, in the sense it manifestly has in Mark 1 : 35,—that is, as Christ's going out of the house, which He left very early in the morning.

MARK 1 : 38.	LUKE 4 : 43.
And He saith to *them* [the disciples]: Let *us go* into the *neighboring* towns that I *may* preach there also:	But He said to *them* [the multitudes]: To the *other* cities also I *must* preach *the Gospel of the Kingdom of God:*
for to this end *did I come out* (ἐξῆλθον).[2]	for therefore *was I sent.*

In concluding (verse 39), Mark records that Jesus "was preaching in their synagogues throughout *Galilee*, and casting out devils," while Luke (4 : 44) says nothing of the casting out of devils, but represents Jesus as preaching in the synagogues of Judea,[3] that is, of Palestine:

MARK 1 : 39.	LUKE 4 : 44.
And He was preaching in their synagogues, throughout Galilee, and *casting out devils.*	And He was preaching in the synagogues of *Judea.*

In view of such important differences between Luke 4 : 42–44, and Mark 1 : 35–39, it is easy to understand how one might hesitate to admit that here St. Luke depends on St. Mark's narrative. In fact, so eminent a critic as Professor Sweete thinks that in this section, "Luke's account apparently is not based on the Marcan tradition, and in form at least conflicts with it.[4] Nevertheless, we think that a close examination of those discrepancies will lead to a very different conclusion.

1. It is not because St. Luke draws his information from another source than St. Mark's Gospel that he is silent concerning the disciples' search and finding of their Master, as also concerning Jesus' own invitation to *them:* "*Let us go* into the neighboring towns that I may preach there also." His silence is naturally accounted for by the fact that, whereas Mark has previously recorded the call of Christ's early disciples,[5] Luke has not

[2] See previous note.

[3] On purely scientific grounds, the reading "Judea" instead of "Galilee," must be admitted with Knabenbauer, S.J., *In Lucam*, p. 193; Plummer, on St. Luke (*International Critical Commentary*), p. 141, and others.

[4] H. E. Sweete, *Commentary on St. Mark*, p. 25.

[5] Cf. Mark 1 : 16–20.

yet mentioned that call of "Simon and them that were with him." Knowing this, St. Luke could not, like St. Mark, refer to those disciples as a well-defined group of men already introduced to his readers. He therefore drops all that he finds in St. Mark regarding "Simon and those with him," and proceeds to fill up the gap in his usual way, namely by setting forth explicitly what is only implied in the source at his disposal. As St. Luke read Mark's statements: "And Simon and they that were with him followed after Him, and having found Him, they say to Him: All seek for Thee," there arose before his mind a fuller scene, which is only implied in our second Gospel. He pictured to himself "the multitudes"[6] guided to Jesus by His disciples, when these were anxious to rejoin the Master, finding Him with them, and expressing through them the desire that Jesus should stay in Capharnaum. Now, since, as we have said, Luke had to drop Mark's reference to Christ's early disciples, he substituted in its stead a direct reference to the multitudes, and an explicit representation of them as coming to Jesus and beseeching Him not to depart from them: "And the multitudes sought Him, and came unto Him, and urged Him not to leave them." And, as a further consequence of this, Luke makes Jesus direct His answer not to "Simon and those with him," saying: "*Let us go* into the neighboring towns" (Mark 1: 38), but to the same multitudes: "But He said to them: To other cities also I must preach" (Luke 4: 43).

It thus appears that St. Luke's silence concerning the disciples' search for Jesus and their words to Him, together with his explicit mention of the multitudes as coming to Christ and urging Him to remain among them, can well be accounted for without appealing to a source distinct from our second Gospel.

2. Let us now compare our Lord's words as recorded in Luke 4: 43 and Mark 1: 38. They read as follows:—

Mark 1: 38.	Luke 4: 43.
And He saith to them: Let *us* go into the *neighboring* towns that I *may* preach there also: for this end did I *come out* (ἐξῆλθον).	But He said to them: To other cities also, I *must* preach *the Gospel* of *the Kingdom of God:* for therefore *was I sent.*

[6] Note the words in Mark: "*All* seek Thee."

The most important variation in these accounts of our Lord's words consists in this, that while St. Mark makes Jesus refer to His first circuit of Galilee, in which He wishes to be accompanied by His disciples: "Let *us* go into the *neighboring* towns," St. Luke makes Him refer to His general mission of preaching the Gospel, which He must carry out, despite the desire of the multitudes to detain Him with them: "To other cities also I *must* preach *the Gospel of the Kingdom of God:* for therefore *was I sent.*" Can this wide difference in St. Luke's account be explained also without appealing to a source distinct from "the Marcan tradition"? We think it can, when one bears in mind the two following facts. In the first place, our second Gospel (1 : 14) contains a reference to our Lord's general mission in nearly the same terms as we read here in St. Luke (4 : 43):

MARK 1 : 14[b].	LUKE 4 : 43[a].
Jesus came into Galilee, *preaching the Gospel of the Kingdom of God.*	I must *preach the Gospel of the Kingdom of God.*

In the next place, our second and third Gospels agree in referring to Christ's earthly mission in the same context, for both speak of it in intimate connection with Jesus' first circuit of Galilee, and immediately before recording the final call of Jesus' early disciples (Mark 1 : 16–20; Luke 5 : 1–11). These two facts plainly show that "the Marcan tradition" contained such a reference to our Lord's general mission as is actually used here by St. Luke. Accordingly there is no ground for affirming that our third Evangelist derived his information from another source.

A further question, however, is pertinent here. If we admit that St. Luke drew his information regarding Christ's general mission of preaching the Gospel from Mark 1 : 14, why does he insert it here (Luke 4 : 43), *instead of* Mark's parallel reference (Mark 1 : 38) to Jesus' limited circuit of Galilee? Briefly stated, the answer is this: St. Luke delayed up to this point to utilize Mark's reference to our Lord's mission of preaching the Gospel of the Kingdom of God, because he thought it best to mention it in direct connection with that departure of Jesus from Capharnaum, which is, in St. Mark himself, the first step taken by Christ toward

the fulfilment of His earthly mission. And, in fact, this was the most natural place for such a mention. He, therefore, introduced it into Jesus' answer to the multitudes, and modified Mark's parallel account in harmony with that insertion. Thus, instead of Mark's words: "the *neighboring* towns" ("let us go into the neighboring towns that I may preach there also," Mark 1: 38), which expressly limited Christ's missionary activity at this particular time, to Galilee, St. Luke substituted the expression "the *other* cities" ("To the other cities also I must preach," Luke 4: 43), which could be easily understood of all the places to which His general mission was to extend. Again, St. Mark might well make Jesus refer to a particular circuit of Galilee as one on which He intended to start, without speaking of it as a strict obligation on His part: "Let us go into the neighboring towns that I *may preach* there also: for this end *did I come out*" (Mark 1: 38). But this was not the case with St. Luke, who made Jesus refer to His general mission. And this is why he modified Mark's representation, and wrote: "To the other cities also, I *must* preach the Gospel of the Kingdom of God: for therefore *was I sent*" (Luke 4: 43). Lastly, this same introduction of a reference to Jesus' general mission to His contemporaries accounts for the fact that instead of Mark's concluding statement: "And He was preaching in their synagogues throughout *Galilee*," Luke wrote: "And He was preaching in the synagogues of *Judea*," whereby our third Evangelist means here, as in 1: 5 and 7: 17, the whole country of the Jews,—Palestine.

3. Finally, the other differences between Mark 1: 35–39 and Luke 4: 42–44 can also be accounted for without supposing St. Luke to use a source different from our second Gospel. The first difference regards the time at which Jesus is said to have "departed into a desert place"; while Mark says that it was "in the the morning, *long before daylight*," Luke states that "it was already day," when He went out. This difference is probably due to the fact that St. Luke represents here not "Simon and those with him," but "the multitudes" as seeking and reaching Jesus. For the mention of so early an hour as the one given in Mark—"long before daylight"—was natural only in connection with "Simon and those with him," who alone could have noticed their Master's

early departure from the house in which He had spent the night with them.[7]

A second difference consists in Luke's omission of Mark's words "And there He prayed":

MARK 1 : 35.	LUKE 4 : 42.
And in the morning, long before daylight, He rose up, and went out, and departed into a desert place: *and there He prayed.*	And when it was day, . . . He came out, and departed into a desert place.

The omission was apparently entailed by the change in the hour at which, according to our third Gospel, Jesus left the house of Simon and the city of Capharnaum. Besides, Mark's statement, "and there He prayed," is simply reserved by St. Luke, who gives it a little farther on,—at 5 : 16, where, in accordance with Mark's narrative, he had again to speak of Jesus withdrawing to "a desert place."[8]

The third and last difference to be mentioned consists in Luke's omission of Mark's closing words: "And He was casting out devils":

MARK 1 : 39.	LUKE 4 : 44.
And He was preaching in their synagogues throughout Galilee, *and casting out devils.*	And He was preaching in the synagogues of Judea.

St. Luke dropped all reference here to this miracle, because he considered it as already sufficiently mentioned at 4 : 41, where he had spoken of it, in accordance with Mark's parallel statement (Mark 1 : 34).

From the foregoing remarks, it is only right to conclude that, although the differences between Luke 4 : 42–44 and Mark 1 : 35–39 appear, and are indeed very great; yet, they can be sufficiently accounted for without appealing to a source distinct from "the Marcan tradition."

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[7] Cf. Mark 1 : 29, 32, and 35. [8] Cf. Luke 5 : 15-16 with Mark 1 : 45.

THE ORGANIZATION OF CHANCEL CHOIRS.

I.

Principles Behind the Legislation.

THE question of our Church music has become within the last year an absorbing topic for discussion. Since the publication of the *Motu proprio*, in January, 1904, there has been much interesting speculation among the priests and musicians as to the precise meaning of the document. "What does it all mean?" they ask. "Does the Encyclical really apply to this country? What is the tenor and scope of the new legislation? Are we held by it to dispense with the services of our female singers, and to venture into the unfamiliar mysteries of chancel choirs and Plain Chant? and, if so, how are we best going to effect the change?"

Such queries are heard every day, for there has been considerable doubt here as to the mind of the Holy Father. The clergy and musicians were ill-prepared to face an ordinance so subversive of the existing conditions, and from this point of view it was but natural to expect some hesitation and lack of enthusiastic response. Pastors have been so busily engaged here in their priestly work that their attention in many cases had been quite diverted from the importance of the musical portion of their services. The chief problem touching upon Church music which can be said heretofore to have interested pastors to any great extent, was how to keep the members of the choir in peaceful and amicable relations, and this serious, and often impossible, question once solved, their consciences have been quite at peace; a stormy sea once calmed, they were glad to leave well enough alone. Hence this formidable set of decrees, which demands that more of their interest be directed to the music, has not met a cordial welcome everywhere. The loyalty displayed in dealing with the question, however, and the readiness to conform as soon as possible to the requirements of the Encyclical so universally expressed, give assurance that the present endeavor to consider the practical problems of the situation is opportune.

The custom of employing mixed choirs to sing what have come to be called the "Standard Masses" by some strange in-

congruity and forgetfulness of the true ideals of ecclesiastical music has so long prevailed among us, that it was only with difficulty that some were brought to see the purpose and advantages of this radical reform.

Some Catholics in this country have known no other than the "mixed" choir; and at the first suggestion, a church choir without female voices seems an anomaly and an impossibility; they are incredulous when told that boys—and young boys of twelve and thirteen years of age—can fill the place of the trained and experienced women singers whom the recent legislation of His Holiness has debarred from singing as a part of the official choir. It would be unreasonable to expect that such a state of mind could easily and immediately reconcile itself to a prospect of conditions that imply such a different point of view and such new standards. The Encyclical must seem strange and mystifying to those of us who have not yet realized how absolutely and completely the present state of our service-music contradicts every ideal and tradition of the Church.

The writer does not forget that there have been many earnest advocates here of the higher and truly ecclesiastical standard of Church music,—many whose souls have been wounded and whose æsthetic sense has been offended by the secularization and extravagance which characterize the general tendency of the music ordinarily performed at the liturgical services. There are many, it is true, who for years have been trying to excogitate practicable plans for restoring sacred music to its rightful place, whose obvious ambition has been to check the speed with which the usage of our days is receding from the majestic simplicity of the Catholic ritual-music. But these ardent enthusiasts for better conditions have been in the minority. It is almost impossible to avoid concluding, from the music sung in most of our churches, that the characteristic attitude of those who have had the direction of it has not been one of earnest solicitude for the highest and truest ideals of the Catholic tradition.

From this state of indifference His Holiness has awakened us. He has told the world, with the full weight of his apostolic authority, that music has an important place in the liturgy of the Church, and that it must be guarded and attended with the earnest care

which is due any integral part of the sacred offices. He has defined with careful precision the criteria by which musical compositions shall be judged worthy or unworthy of performance within the sacred edifice. He has ordered banished forever from our churches all that detracts in any way from the solemnity of the divine services; he has published "with certain knowledge," a number of canons in the form of a "juridical code of sacred music," and he has imposed "its scrupulous observance upon all."

These decrees call for a root-and-branch reform; they involve so complete a change from the former condition that those concerned have been puzzled as to just where to begin. But it is evident that the meaning of the legislation and practicable ways for its observance in our somewhat difficult situation are gradually becoming clearer. Our clergy have shown so much goodwill toward the wish of the Holy Father, that we could not remain long without finding some means of coping with the difficulties which at first sight seem to make impracticable a literal observance of the Encyclical.

In many dioceses commissions have been appointed to draw up the plans best suited for carrying out the reforms in their various localities. Already signs of a movement in the right direction have appeared. The Archdiocese of New York has been notably prompt in complying with the demands of the document. The music commission of that diocese has published a set of regulations which show a keen appreciation of the spirit of the movement. On the third Sunday of October a male chorus was made the official musical organization of the Cathedral. And more recently, a choir of priests has been formed, which will undoubtedly contribute greatly to increase interest and enthusiasm.

From Philadelphia we hear news of the male choirs which have succeeded the mixed choruses at the Cathedral and the Gesù. Boston is adding new names to her list of sanctuary choirs, and Providence boasts of a splendid new choir at the Church of the Blessed Sacrament. Holy Trinity Church (Jesuit Fathers), Washington, D. C., has inaugurated the reforms for the Archdiocese of Baltimore, and St. Mary's Church (Paulist Fathers), for the Archdiocese of Chicago.

These are only beginnings, but they indicate a growing ap-

preciation of the principles to which the *Motu proprio* has so forcefully directed our attention, and they give hope that in the near future our Church music will be thoroughly purged of all the unbecoming features of the present-day style.

With the new light that has come, and with the Encyclical as a guide, it should not require much thought, if people will look fairly into the question, to see that there is a wide hiatus between the music performed in most of our churches and the holy end to which it should be consecrated. Reasonable contrasting of the established ideals of sacred music with the style of compositions and the method of producing them which have been in vogue here, must reveal in the end that it is but the rare exception to find any, even slight, proportion between them. We feel that this fact is becoming more generally appreciated.

But the crucial point of the situation arises from some uncertainty as to a further principle,—the use of boys instead of women in the soprano and contralto parts. Perhaps the reason behind this legislation may not be so evident as the principles which demanded the call for a purer style of ecclesiastical song. At any rate, there can scarcely be any doubt that it is a lack of understanding of the ideal here in question, and the timidity with which those concerned approach the difficulties involved in conforming to it, that are the greatest obstacles to the progress of the reform. One can hardly avoid the suspicion that there has been a good deal of interpreting, modifying, and explaining away of this decree on the part of those who have never taken a copy of the Pope's letter and sat down before it to study out its meaning. The decree itself is so clear as to preclude any possibility of misinterpretation: "Whenever, then, it is desired to employ the acute voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church." The note that is struck in the concluding phrase, "according to the most ancient usage of the Church," is dominant throughout the Pope's decree. In a preceding canon he asserts that "with the exception of the melodies proper to the celebrant at the altar, and to the ministers, which must be always sung in Gregorian chant and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the *choir of levites*, and, therefore,

singers in church, even when laymen, are really taking the place of the ecclesiastical choir. . . . On the same principle it follows that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, cannot be admitted to form part of the choir."

Being Catholics, we are accustomed to the use of authority; we do not argue about it. And apart from the consideration of the *pros* and *cons* a decree of the Holy Father determines finally our course of action. But, as is always the case, there are valid reasons behind this authoritative pronouncement. The principle which debars women from participating in the functions of the official choir fits in with the whole liturgical economy of the Church. The story of the development of ecclesiastical chant shows that from the very beginning there was a marked tendency to confine the music of the liturgical services to a certain selected body of male singers. In 320, the Council of Laodicea declared that, "No one is to sing in the church but the canonical singers, who mount the lectern and sing from the book." Leo the Great, in the fifth century, established this body of cantors in definite form; and in the following century, we note the rise of schools of music for the training of the boys and men who were to sing at the ecclesiastical functions. The fact that these singers bore the title of sub-deacons is significant of the estimation in which their office was held. Speaking of the use of male voices in the services of the Church, Mr. Edward Dickinson, perhaps the most eminent historian of worship music in this country says:[1]

"It is certainly noteworthy that the exclusion of the female voice which has obtained in the Catholic Church throughout the Middle Age, in the Eastern Church, in the German Protestant Church, and in the cathedral-service of the Anglican Church, was also enforced in the temple worship of Israel.[2] The conviction has widely prevailed among the stricter custodians of religious ceremony, in all ages, that there is something sensuous and passionate (I use these words in their simpler original meaning) in the female voice,—something at variance with the austerity of ideal which should prevail in the music

[1] *Music in the History of the Western Church*, p. 30.

[2] The references to "female singers" in the Scriptures are quite capable of explanation.—W. J. F.

of worship. Perhaps, also, the association of men and women in the sympathy of so emotional an office as that of song is felt to be prejudicial to the complete absorption of mind which the sacred function demands. Both these reasons have undoubtedly combined in so many historic epochs to keep all the offices of ministry in the House of God in the hands of the male sex. On the other hand, in the more sensuous cults of paganism, no such prohibition has existed."

These apt words of Professor Dickinson bring us to a second consideration. The male choir *is* the best fitted to accompany the liturgical offices, for there is a peculiarly religious timbre in the concert of the boys' pure soprano and alto voices with the heavier voices of the men. The spiritual effects possible to such a chorus are quite impossible to a mixed choir. The charm of a boy's *well-trained* voice singing at the Holy Sacrifice and at the other sacred services, is quite indescribable; its power is marvellous and mysterious; it seems to tell of holiness and simplicity. There is a plaintive sweetness about it that appeals to the souls of the worshippers, and helps them to realize the sacredness of their surroundings; it has power wonderfully to inspire a sense of the sublime beauty of the ritual and to call forth floods of unawakened religious sentiment. Some years ago Canon Oakeley was quoted in the *Dublin Review* as follows:

"There is something about the voices of boys which is preëminently suited to the true idea of Christian praise, whereas it is exceedingly difficult for singers of the other sex, especially when accustomed to professional exhibitions, to tone down their mode of execution to the ecclesiastical standard. It will be said, I know, that male singers who have passed from the age of boyhood are liable to the same serious defect. This I do not deny; but it is a great point to have even one-half of a choir free from it; while, if I be right in supposing that by the substitution of boys for females in the treble parts the whole choir would be gradually purified and Catholicized, there would be a remote tendency in such a change to give a more ecclesiastical character to the musical service in general."

Travellers who have heard the boy-voice developed to its richest possibilities—as at St. Paul's Cathedral (Anglican), London; Westminster Abbey; Lincoln Cathedral; Brompton Oratory;

Westminster Cathedral, etc.—agree unanimously that it is in every detail and quality thoroughly religious and ecclesiastical in its suggestions and effects. It is sad to realize that we Catholics have let slip through our fingers the rich heritage of the purer traditions of worship music, and that on being summoned to readjust our customs to these traditions, we are driven to look outside the fold for assistance. The affectionate care which has been bestowed upon the music of other churches—especially by the directors of the choral services of the Anglican Church—has done much which will help us in confronting the difficulties of perfecting our own Church music. For it must be confessed that with the exception of the Cæcilien-Verein and the Solesmes School of Plain Chant, there are few institutions which have treasured up the traditions of the old Catholic centuries and perpetuated what may be called the classical music of the Church. And even these two schools just named, though they help us in repertory, as shall be seen in the proper place, give comparatively little assistance in the distinctive training of boys' voices, for reasons more or less obvious.

Some Catholics in this country have expressed themselves as rather sceptical of the possibilities in a boy-choir. But one never hears such an opinion from those who have listened to a *thoroughly trained* boy-choir. It is a misfortune that some of the Catholic sanctuary-choirs here have not been organized or directed on anything like a scientific basis. There has been a good deal of mediocre, if not inferior, work done at times, with the natural result of prejudicing people against the idea. It is almost impossible to exaggerate the effects which can be produced with properly taught choirs, and it is the earnest hope of those most interested in this renaissance of holy traditions and better principles of Church music, that those engaged in forming and directing these new choirs will make their work a demonstrative argument, to all who frequent their services, of the advantage of this reform.

But we must not lose sight of the first purpose of this series of articles by too much theorizing about the principles of these Catholic traditions, which the Encyclical has so emphasized; the practical side of the situation must be considered.

"It is very interesting, and no doubt very profitable to talk

about the superiority of Gregorian and Palestrinesque music, and the unique fitness of the boy-choir for church purposes," is a common objection in these days; "but how are we, here in America, a missionary country—where the Church is still in its brick-and-mortar stage, where we have been glad and grateful to furnish any kind of a respectable service—how can we *here and now* make a change which involves such difficulties and so many unpleasant issues?"

It is this practical view of the reform that is the stumbling-block to many priests who have expressed a ready willingness to enforce the decrees in their parishes. They are frightened at the face-difficulties of the situation; and, as has already been said, the timidity with which they have been proceeding is largely responsible for the comparatively little progress made. That there are some difficulties in the way of an immediate compliance with the letter of the law, even the ultra-enthusiasts of the movement readily admit. But it must be stated, too, that for the average city church, the installation and maintaining of effective Gregorian chancel choirs is much easier of accomplishment than the present attitude of some of the clergy would indicate.

Whatever be the initial difficulty connected with the disbanding of the established mixed choirs, and the organization of the others, it should be remembered that the results are worth infinitely more. Loyalty to our Holy Father is at stake, as well as the decorum of the divine services.

With something of effort and more of courage we can add great splendor to our solemn services and reëstablish the intimate and sacred relations of music to the other parts of the ritual.

The one thing that is necessary now is sympathetic discussion of the problems of the situation; it will awaken greater interest, and bring to light many facts and experiences which will be of material assistance to those actively engaged in introducing the reforms. And so this series of articles has been designed and arranged to discuss the best ways and means at our disposal for the organization and successful directing of boy-choirs; and to point out and to apply to our own conditions here, the principles upon which such magnificent choirs have been reared in other lands, and notably in the Established Church of Great Britain.

Thus the first paper treats of "Organization"; the second will present interesting and important facts concerning the training of a choir, and of boys' voices in particular; the concluding article will discuss repertoire and whatever, from this point of view, contributes to make a choir an efficient element in the religious influences of the ritual.

II.

The Practical Problems Considered.

Within the past quarter of a century the science of chancel-choir training has made great strides, and at the present day it is firmly established upon a solid basis. There is no question that bears upon the correct managing and training of choirs and choir-boys that has now to be left to the guesswork of individual choir-masters. The names of some of England and America's most noted musicians are associated with the development of this unique branch of the musical profession, and there is scarcely any problem kindred to it that has not been to some extent solved by the investigations and experiences of the past few years.

An idea has commonly obtained among American Catholics that boy-choirs are organized and trained in about the same way as any other corporation of singers. This is incorrect. There are some very distinctive principles entailed, and it is the purpose of this symposium to emphasize them. A choirmaster would make a very serious blunder who would undertake the direction of a boy-choir without the proper equipment. This is no more than a truism, but it seems not to have been realized at times. Just what this "proper equipment" includes in detail, it is superfluous to state here; the requirements of efficient directorship will become evident as the various divisions of the subject are treated. Suffice it here to say that the average organist of our city churches will find the process of qualifying himself neither long nor arduous; he can in a short time familiarize himself with enough of the principles to make an intelligent beginning with a choir. As his choir develops and gains experience, so too will he develop, and supply any deficiency in his theoretical knowledge. But at least some initial conception of the tenor and scope of the science, and some elementary familiarity with the points which differentiate it from

other musical activities, should be required. The bibliography on the subject is by no means commensurate with the extent of this scientific art, but we shall have occasion to refer to whatever of pertinent literature has been published.

The position in which the average pastor finds himself who is contemplating inaugurating an ecclesiastical choir, is something like this: he has a good pipe-organ in the choir-loft and an organist (frequently a woman) of fair talent and some musical education; the personnel of his choir includes a paid quartet (or at least a few singers who receive reimbursement) and a chorus of mixed voices which is usually willing and reliable. The musical library consists of a collection of the so-called "Standard Masses," and many figured musical settings of the most frequently recurring Offices and anthems; Palestrina or the later composers of the strict contrapuntal school are but feebly represented upon its shelves, and anything like an equipment for Gregorian services is conspicuously wanting. Our pastor may think, further, that there are but few boys in the parish (perhaps he counts them upon his fingers) who seem to be available for choir purposes. Finally, he may feel, too, that his church is hardly adapted to a sanctuary choir, for it has been built without a chancel, and he is puzzled to know how to seat a choir without overcrowding the sanctuary.

Most priests conduct their choral services with a musical outfit something like the one just outlined, and are now confronted with similar problems. "How can the organ in the gallery serve the purposes of a sanctuary choir? Must it be brought down and rebuilt in the apse? What assurance have I that a sufficient number of boys and men can he secured, and that it will be possible to maintain a choir in this parish?" These, and such like, are the questions that pastors are asking themselves and that must be answered before anything like a general use of boy-choirs can be hoped for. The question that naturally demands first attention here, concerns the material which is to make up these choirs. Boys and men must be secured who will prove efficient and reliable cantors; and not only must provision be made for the first beginnings of the choir, but a plan must be predetermined upon for replenishing the choir with fresh voices.

First, then, as to the actual organization of the boys' section of the choir. Where can we get suitable choristers? The answer to this question is based upon two facts,—first, in the average city parish there is a parochial school or at least a Sunday-school of fair size; secondly, every boy between the ages of nine and fifteen, who has a musically correct ear, and sound vocal organs, is a possible chorister-boy.

Perhaps it is well to advert here to the fact that there is a very large area in the United States where, on account of the extreme paucity of the Catholic population, and the insufficiency of resources, the parochial school system has been but inchoately developed. Dioceses in this area can scarce reasonably be held to a literal compliance with the recent decrees.

But an examination of the conditions of the churches in the cities and towns of our flourishing dioceses reveals that it is quite possible, and in fact comparatively easy, for very many parishes to secure plenty of good choir material. The statistics of one diocese, picked at random from a number where the general conditions are about the same, will serve as an illustration. Taking the reports of the English-speaking parishes only, we find that in the four parishes of the diocesan seat, there are three schools, one including 129 boys, another 50, and the third 69. Four other towns make the following reports:

(*a*) 4 parishes; 3 schools of 92, 73, and 221 boys.

(*b*) 1 parish; a school of 130 boys.

(*c*) 2 parishes; 2 schools of 80 and 102 boys.

(*d*) 1 parish; a school of 168 boys.

Comparing these figures with the facts that almost every boy can be developed by assiduous and careful training into an acceptable singer, and that a choir of thirty boys can fill any of our churches, it becomes quite evident that, in the diocese just referred to, and in the very many of which it is a type, the average parish can get a supply of boys' voices without much difficulty.

The parochial schools, and where these are wanting, the Sunday-schools, are the sources from which our choir-boys in most cases must be selected. In these, boys are ready at hand, and, with an occasional exception, in sufficient numbers to allow of careful discrimination in the choosing. Catholic boys are glad

to sing in their churches, and rarely express any serious disinclination to the various functions and obligations which the office imposes upon them. The school undoubtedly will solve the problem of *where* to get boys for most priests; further argument about this is unnecessary. *What* boys to accept, and *how* to judge of their efficiency and capability are questions that require more detailed consideration.

What, then, is the criterion of a boy's possibilities as a chorister? If a choirmaster must judge of a boy's availability by the *present* sweetness of his voice, and the *present* fluency of his solfaing, then, indeed, the question of organizing boy-choirs is effectually closed. If the ultimate criterion of a boy's suitability for choir purposes is the state in which his voice development is found to be upon examination; and if we are to proceed upon the principle of demanding a proof of results already attained, and of rejecting all applicants who do not show themselves ready for immediate service, then those who are urging the installation of these new choirs, here, and exerting themselves to point out the possibility of it, have associated themselves with a vain cause. But it is not so. The criterion of boys' usefulness in the choir is not quite so unreasonable. Were it so, a chorister boy must needs be found ready-made, with all such qualifications as perfect tonal production, actual musical training, experience, and the rest. And yet we venture to say that it has been a common enough idea among musicians (most probably not more than a vague, half-defined idea) that only such boys could be made effective members of the choir. Many have never realized that very often the prize material of a choir is made up of boys who upon their entrance examination displayed a minimum of capability. Choir-boys are *made*, not *born*. Every healthy boy who can follow the intervals of the gamut,—who does not repeat the same note eight times thinking himself to be rendering an ascending scale, etc.,—is an available choir-boy, other things being equal. Dr. Madeley Richardson, of St. Saviour's Collegiate Church, London, in discussing the kind of boys that may be used, writes as follows:[3]

"With the mixed choir much depended upon securing singers already qualified, who simply required a little preparation for their

[3] *Church Music*, pp. 58–59.

choir duties; with boys everything depends not so much upon the selecting and securing of voices as upon the efficient training of the individuals when secured. This was not in the least understood when boy-choirs were first introduced;[4] indeed it is very far from being grasped by the average church-goer now. The widely prevalent notion still is that boys' voices are naturally good, bad, or indifferent, and that whatever they are to start with that they will remain; the actual fact being that it is possible by proper and skilful teaching to make almost any boy's voice sound perfectly well and satisfactory, and that the one condition essential to success in a boys' choir is a competent and expert teacher. . . . In selecting boys it must be remembered that it is next to impossible to tell what a raw voice may be capable of after training. Cases of really hopeless material are very rare. . . . Do not be guided by the sound of a boy's voice so much as by his general appearance and personal character. Choose quick, lively, intelligent boys; avoid heavy, sulky, and stupid ones."

Of course boys who have absolutely nothing of musical instinct must not be considered favorably; they are worse than useless, because they constantly and irremediably sing off the pitch. A few such boys in a choir would suffice to turn the most glorious harmonies into a hideous cacophony.

Apropos of the selection of boys, Mr. G. Edward Stubbs, choirmaster and organist of St. Agnes' Chapel, Trinity Parish, New York, writes:[5]

"Boys are useful as choristers when they are between the ages of ten and sixteen years. Under ten, although they may possess good voices, they are too young to evince sufficient musical and general intelligence to be of much service. Over sixteen, their voices are on the verge of mutation. . . . Bright, nervous, energetic boys who are fond of music make the best choristers. Those who are naturally indolent or deficient in musical instinct should be habitually avoided, even if they have superior voices. Boys of steady habits and fixed purposes are especially desirable, because they are not likely to give up their choir duties after the novelty of singing has somewhat abated. Changeable choristers are highly undesirable."

[4] Dr. Richardson refers to the introduction of boy-choirs into the Anglican churches.

[5] *Training of Choir Boys*, p. 20.

The question of the number of voices necessary for an effective chorus demands an answer here. It is needless to remark that no absolute norm can be established for guidance in this matter. The quantity and quality of the individual voices, the size and architectural form of the church,—these and the other things which differ so in various places make impossible a standard which can be applied with success everywhere. Yet it must be said that it is a mistake to think large choirs necessary. The most perfect boy-choirs in the world are comparatively small. Mr. S. B. Whitney, choirmaster of the Advent Church, Boston, discusses this point succinctly:[6]

"It has become quite the custom in some of the larger churches, especially in the West, to have large choirs of fifty, seventy-five, and even a hundred voices; but this has never been found necessary in the churches abroad, and though the church buildings are very much larger than ours, the conventional cathedral choir will hardly ever number more than thirty or forty voices. The choir of St. Paul's Cathedral, London, numbers fifty-four voices, thirty-six boys and eighteen men. If this choir is adequate for a church that can seat easily six or eight thousand people, certainly we have no call for choirs in this country numbering over thirty voices. The excuse for large numbers is that a boy's voice by cultivation becomes softer, and therefore the more cultivated it becomes the greater will be the number of choristers required; certainly a mistaken idea, for, as we have mentioned, in all preliminary vocal practice, the young chorister is cautioned to sing softly, yet when the voice is thoroughly established and located, constant daily practice will soon make it as full and strong as it ever was before; besides, it is now a musical voice, and a musical tone will travel farther than a mere noise. The most noted and effective choirs, either in England or on the Continent, are, comparatively speaking, small choirs."

Mr. John Spencer Curwen, Fellow of the Royal Academy of Music, London, quotes Dr. E. J. Hopkins as deprecating the use of large choirs: "Nowadays," the passage runs, "every one is for quantity, not quality, and coarseness is a prevailing vice. We are told of surpliced choirs of thirty-six voices, and if we go to

[6] *New England Magazine*, April, 1892.

hear them, what do we frequently find? A great racket and shouting, certainly not music."

The present writer does not intend to condemn the use of large choruses. By no means; for these are often wonderfully effective, and produce results which are altogether impossible to smaller choirs. He has quoted the statements of these eminent authorities to make it plain that heavy choruses are not *necessary*. In great cathedrals, however, the unison parts of the Gregorian chanting would seem to call for a large number of voices. But, as it is possible to get excellent musical and religious effects from large and small choirs alike, the matter is left to the tastes of individual priests and choirmasters. The choir at the new Cathedral at Westminster (a vast edifice) numbers only forty voices,—sixteen men and twenty-four boys, with eight of the twenty-four boys in the probationers' class; and yet we are hearing every day fresh reports of its marvellous effectiveness. On the other hand, there are two well-known choirs at home here—the best perhaps in Catholic churches—whose personnel includes anywhere from seventy to eighty-five voices,—the Boston Cathedral sanctuary choir, and the choir of St. Paul's Church, in Fifty-ninth St., New York.

The men's section is made up of singers who live within the parish limits. These men form the substratum of the adult portion of a choir, and for many reasons, such as their proximity to the church and their local interest in the parochial institutions, they should be urged to join. Churches that have strong sodalities of men have in these a valuable source from which to draw the senior members. Priests may find some difficulty at first in securing a full number of adult voices, for not a few men are strangely timid about exercising the various liturgical functions imposed by the ceremonial, and some are frightened at the first prospect of being robed in cassock and surplice. With a little ingenuity and patience, however, a priest can soon remove all such apprehensions. As a rule, these only exist in districts where chancel choirs have been wholly unknown, and after a time these fears disappear of themselves. It has been said that some Catholic singers refuse to sing with boys, "because it is too much of a humiliation." Such individuals should scrupulously be kept out

of a choir, for they can but lower its spiritual tone and blunt its enthusiasm. Dispirited, unenthusiastic people are not the right material for such loyal and self-sacrificing service as Catholic chancel-singers are called upon to give. The young men of the parish are generally more to be depended upon than their seniors of the former mixed choir. It is not difficult to arouse the interest of these younger men; and if some inducements are offered, much good talent can be obtained.

After a choir has been organized a few years, the men's section will be reinforced by quondam boy-choristers, who commonly return to their choir duties when their voices have changed. A well-known writer on "Church Choirs" has said that, "the effect of educating boys for the service of the choir will be that of supplying facilities for obtaining male singers to take the lower parts as time goes on. Some of the best tenors and basses in our London Catholic choirs have been choristers in Catholic churches in their earlier years, and the great advantage which they enjoy over singers who have not had this preparation is, that they are thoroughly acquainted with the ecclesiastical portion of their work." It is certainly noteworthy that those who have entered a choir as boys are frequently its most enthusiastic supporters and very reluctantly give up active service when business occupations or change of residence prevent regular attendance at the rehearsals.

The number of men required will be determined by the number of soprano boys. The correct proportion of parts which must be maintained will be seen later.

With regard to the inducements which will serve to ensure a supply of men when it is impossible to offer any financial reimbursement, Mr. Stubbs writes:

"There are, nevertheless, many parishes of limited means where the payment of numerous salaries is out of the question. In such places the success of a choir depends upon the personal influence of the rector and the musical abilities of the choirmaster. When no salaries are paid, the incentives to choir work are: first, sense of duty in helping on the church by volunteer performance; secondly, musical interest engendered by the choirmaster through his successful training, leading on to a desire to sing from educational motives and for musical

pleasure. However selfish this latter incentive may seem, it is practically the one to which, on the choirmaster's part, chief attention must be paid. . . . The better the choir, the greater will be the number of volunteer singers."

Offer the men a good, practical and theoretical musical education. Propose concerts and oratorio work. Promise to be fair in assignments to the Requiem and Nuptial High Masses. Many young men will be attracted to a choir that offers good opportunities of developing and using their musical talent. The rehearsal hours can be made instructive and recreative to the highest degree, if the choirmaster or the priest in charge is at all ingenious. Short talks on the life and influence of the composers whose works the choir is studying; systematic and careful study of excerpts from the compositions of the masters; occasional "smokers," sociable meetings, etc.; all these, and anything else that promotes interest, enthusiasm, and good feeling, should be considered powerful means of drawing men to the choir. In a word, if it is known that a choir is conducted on thoroughly modern and up-to-date methods, there will always be plenty of applicants. Mr. Victor Hammerel, choirmaster of the Church of the Blessed Sacrament, Providence, Rhode Island, in a recent letter, said:

"When I began my choir I tried 256 boys and 79 men. Out of that number I selected the best voices, and kept a list of those with good voices, but who were not needed just then. All those belonged to our parish, which is not a very large one. Now, after one year of existence, the difficulty for me is not in finding singers, but in keeping them away. Not a rehearsal passes without a boy coming to me to have his voice tried, and tears trickle down his cheeks when told that there is no vacancy; and the same for the men."

The proper balancing of the parts should be carefully thought about, before a choirmaster selects his material. A top-heavy choir can never rise above mediocrity. It is absolutely essential that a correct proportion of voices be maintained, and yet we have had boy-choirs here, in which the so-called alto section seemed to be ever striving to divert attention from the sopranos, and in which baritone-tenors have been introduced in such numbers as to make

it almost impossible for the listener to catch anything of the melodic theme in a concerted piece. Occasionally, too, one hears a choir where the soprano boys seem to be now stridently asserting their rights against a disproportionate section of *bassos*, and now plaintively pleading with them for their allotted share in the *ensemble*. A choir of unbalanced parts can produce only indifferent effects. A choirmaster in organizing, then, should first have a definite idea of the number of soprano boys he expects to employ; from this he will be able to determine, approximately at least, the number of altos, tenors, and basses which will be needed. A choir carelessly organized in this respect—and unfortunately these are not altogether unknown—always lacks that "something" which gives such an inexplicable charm to a well-balanced chorus. The usual advice is this: sopranos should form one-half of the whole choir; the basses should be next in prominence; and there should be about an equal number of tenors and altos. "As to balance of voices," says Dr. Richardson, "the aim should be to have a fairly equal number of each of the three lower parts, with a slight preponderance of basses, but a good deal will always depend upon the power of individual voices. One bass voice may occasionally be found which will equal in volume of tone three others; and in these cases we must be guided by tonal rather than by numerical strength. The number of boys' voices should greatly exceed that of any one of the lower parts. A good balance is obtained when they are made to equal the sum of all the other voices together." (Dr. Richardson evidently refers to choirs where the adult male alto is employed.) Mr. John Spencer Curwen calls the attention of his readers to the following table given by Mr. H. B. Roney of Chicago, instructor of the famous Blatchford Kavanagh.[1]

Sopranos	12	17	25	37	50
Altos	4	5	7	11	14
Tenors	4	5	8	11	14
Basses	5	8	10	16	22
	25	35	50	75	100

[1] *The Boy's Voice*, p. 16.

Mr. Stubbs agrees that "when circumstances permit, there should be as many men as boys in the choir." (He, too, is thinking of choirs where the boy alto is not employed). "For example," he continues, "to balance eighteen well-trained sopranos, there should be eight basses, six tenors, and four altos, if the alto part be sung by men. But voices differ so much in force and carrying power that no definite rule can be laid down as to proportion of parts. The best results, however, are obtained only where the choir contains a full number of men. Care should be taken that the alto and tenor parts be not too prominent." Mr. Stubbs adds a footnote, which has a particular significance for our choirs which will render so many parts of the services in unison: "Besides the harmonic gain, bold unison passages ring out with telling effect when the choir is plentifully supplied with adult voices. In small choirs, where the boys are supported by a few men, unison music is generally ineffective."

This brings us to another important point,—the necessity of care in forming the alto section. There has been a general enough tendency to slight this part of the choir and to minimize its importance. This is not fair to the alto voice, which is of a very telling timbre and must be guarded and developed with as much assiduity as the soprano. Sometimes, unfortunately, it has been thought necessary to assign the alto parts to broken-down trebles, boys whose soprano notes have become a pleasant memory. This substitution of a counterfeit for the legitimate alto can never wholly be concealed, for each of the four parts demands its proper and distinctive voice.

There has been much discussion among musicians as to the availability of the boy-alto voice. Some have even felt that such a voice is an anomaly, and that the real, genuine alto quality which, it has been thought, comes only with mature physical development, is exceptional in boys. Some men eminent in boy-choir work have taken this side of the controversy, while many other noted directors have been insistent in their defence of the boy-alto. The question at best is not decided, but we judge from the personnel of most choirs here—Catholic and non-Catholic alike—that the preponderance of opinion in this country is for the boys. It is important that choirmasters who are about to engage in

sanctuary choir work, should be thoroughly conversant with the state of the question.

The man-alto and the boy-alto (we are convinced there is such a voice) are two really distinct voices; the former is merely a falsetto baritone and the latter is a pure and natural voice. In this connection John Spencer Curwen says:

"In English cathedrals, the alto part has been given ever since the Restoration to adult men, generally with bass voices singing in the 'thin' register. . . . For this voice Handel wrote, and the listener at the Handel Festival cannot but feel the strength and resonance which the large number of men-altos give to the harmony when the range of the part is low. The voice of the man-alto, however, was never common, and is becoming less common than it was. It occupies a curious position, never having been recognized as a solo voice. . . . This voice is entirely an English institution, unknown on the Continent. Historians say that after the Restoration, when it was very difficult to obtain choir-boys, adult men learned to sing alto, and even low treble parts, in falsetto in order to make harmony possible.

"The dilemma is that in parish churches, especially in country districts, the adult male alto is not to be had, and the choice is between boy-altos and no altos at all. There is no doubt, moreover, that the trouble of voice management in the boy-altos can be conquered by watchfulness and care."

Mr. Curwen, in preparing his book on *The Boy's Voice*, has collected much information on this subject. We will here quote two extracts of letters which he received from English boy-choir directors. Mr. Taylor, organist of New College, Oxford, is quoted as follows: "I can confidently recommend boy-altos in parish or other choirs, provided they are carefully trained." And Dr. Garret, organist of St. John's College, Cambridge, writes, in part:—

"If I could have really first-class adult altos in my choir, I should not think of using boy's voices. At the same time, there are some advantages on the side of boys' voices. (1) Unless the adult alto voice is really pure and good, and its possessor a skilled singer, it is too often unbearable. (2) Under the most favorable conditions, it is very rare,

according to my experience, to find an alto voice retaining its best qualities after middle age. (3) The alto voice is undoubtedly becoming rare.

"On the other side, you have to consider: (1) The limitation in choice of music, as there is a good deal . . . in which the alto part is beyond the range of any boy's voice. (2) A lack of brightness in the upper part of some trios, etc."

It is not to the purpose to go further into this controversy. It is sufficient to have indicated that there are valid reasons for both sides. For our present practical purposes there can scarcely be any doubt about the advisability of using boy-altos. The writer has visited many choirs in which there is excellent material for good alto sections among the boys. Two of the most remarkable boy singers he has had the pleasure of listening to were altos.

Mr. J. C. Ungerer, of the New York Cathedral, expresses it as his opinion that "the use of adult male altos should not be encouraged; although they answer the purpose when competent readers (boys) cannot be found." And Mr. A. B. Meyers, choirmaster of St. Vincent's, South Boston, writes, "Men-altos are desirable from the point of view of expediency, but the rich quality of the *real* boy-alto is, in my opinion, preferable." Mr. Meyers adds, that he thinks this real boy-alto a very rare voice, and admits that he finds it necessary "to take larger boys from the soprani to fill up the ranks of the alti."

Mr. Hammerel of Providence expresses himself as "decidedly against using adult male altos," and finds no trouble in securing good boy-altos and more than enough. Sometimes, it is true, one is driven to give the alto parts to second trebles, in order to make concerted singing possible, but choirmasters should make every effort to obtain the real alto voices.

Lack of space forbids speaking of these problems of organization more at length; we must proceed to the consideration of some facts bearing upon the maintenance of a choir.

The great question here is, how best to offset the leakage from the boys' section occasioned by the inevitable changing of the boys' voices.

Let the boys be divided into two groups,—the first or senior

group consisting of those already equipped for regular service in the church, and the second or junior group consisting of younger boys who form a preparatory class, and attend all the rehearsals. The senior boys are called in choir nomenclature "choristers," and the junior boys, "probationers." A choir that maintains a good class of probationers always enjoys an advantage over a choir where this or a similar system of replenishing the parts does not obtain.

Naturally we look to England, the home and nursery of the highest type of the boy-choir, for advice and suggestions in this matter. The plan which secures to all the great choirs there such a continual supply of competent choristers is certainly worthy of examination. The records show that in almost all the cathedral churches, and in very many smaller places of worship, this division of boys into "probationers" and "choristers" prevails; in some places these two classes are so distinct as to form separate choirs. The probationers begin their career frequently as young as seven years of age. The boys enter the choir at Westminster Abbey at nine or ten, never older.

The advantages of such a plan are manifest. A boy's relationship with his choir lasts through a period of more than seven years; his voice is trained from the beginning on distinctive methods and with a view to church work; by such long attendance he becomes thoroughly familiar with all the Offices, and knows a considerable portion of the service-music by heart; when a chorister's voice gives warning of the approaching change, the choirmaster has merely to announce a competitive examination to the probationers, and to award the place of the retiring chorister to the winner. Readers are referred to Mr. Curwen's book (*Boy's Voice*, p. 58, *seqq.*) for many interesting facts about England's great choirs. Referring to the success of the choirmaster at Temple Church, Oxford, he says: "He lays stress on the fact that he takes his boys at eight years of age. For a year or more they are probationers. . . . They undergo daily drill in musical theory and voice training, but in church they have no responsibility and do little more than listen. When, however, the voice of one of the older boys breaks, a probationer takes his place, and is much better for the training."

The writer has already referred to the choir recently established at our new Cathedral at Westminster. It will be remembered that this choir, too, is made up of choristers and probationers. Mr. Robert Gannon, organist and choirmaster at the Mission Church (Redemptorist Fathers), Boston, writes: "The school here is a great help for furnishing material. I have a class of probationers who attend the rehearsals and vocalize with the regulars, and recently I admitted ten boys to the regular choir. They were between the ages of nine and eleven."

In short, it is the rare exception to find a choir of any pretensions without a preparatory class of some sort. Mr. Ungerer, quoted above, thinks that if music had a more conspicuous place in the schools, the problem of meeting the leakage in the boys' section would be effectually solved. He writes: "We make an unpardonable mistake in depriving our children of a thorough musical education in the school-room. Progressive work begun at the earliest possible stage would show great results. Every child averaging ten years of age is a chorister. This would be method." There is no doubt that if music were taught more thoroughly and intelligently in our parochial schools, sanctuary choirs could be maintained with much less difficulty. Father Young, the noted Jesuit musician of St. Francis' College, New York, is quoted in a recent issue of the New York *Sun* as saying: "I am very much encouraged by the success I have had with my boys in the parochial school, and I am more than ever convinced that every reform desired by the Pope could be brought about if the children were now taught the Gregorian chant in our Catholic schools."

The music commission of the Archdiocese of New York has also expressed a conviction of the necessity of a thorough musical education in the schools in recommending to the priests "that systematic teaching of music be required in all Catholic schools; that examinations in it be regularly made by the diocesan school inspector as in other studies; and that where no Catholic school exists, a music class for men or boys, or both, be formed at once. The teaching, to be effective, is to comprise (*a*) sight reading; (*b*) voice training; (*c*) the study of the various chants of High Mass, Vespers, and Benediction." The Right Reverend Bishop

of Portland, Maine, in a pastoral letter, has also enjoined upon his priests the careful training of school children in "the principal hymns of the liturgy, such as the *Salve Regina*, *Alma Redemptoris*, etc., and the Ordinary of the Mass according to the Gregorian notation."

It is quite generaly held that the boy choristers should receive some honorarium—trifling though it be—in recognition of their services. The advantages which accrue from paying the boys, make this suggestion worthy of serious consideration. The choirmaster has, thereby, a sure means of procuring prompt and regular attendance at the services and rehearsals; the power of imposing fines and suspension for repeated misdemeanors, which this system provides, has a disciplinary value in the management of naturally mischievous and inattentive boys. Furthermore, it is but fair to give the lads some slight compensation for all the sacrifices which the frequent rehearsals and the long and numerous services demand of them. They are only boys, and they have boys' hearts and boys' points of view. It should be remembered that regular attendance often requires heroic virtue of them, for they must forego many football games in the autumn, coasting and skating in the winter, and—the greatest sacrifice of all—baseball in the spring. Prove to them that their services are appreciated—not by patting them on the head and calling them "nice boys" and prophesying great careers for them—but by giving them some stated reimbursement at regular intervals. Do this and you will suffer but little annoyance from tardiness or carelessness about the meetings. Choirmasters who have had much experience with boys, find that choirs where some system of compensation prevails, are much more reliable than the others. We quote a paragraph from Dr. Dickinson:—

"Whenever possible, boys should be paid, however small a sum; but it should be made clear that the amount given is to be regarded as pocket money in recognition of the work and self-sacrifice involved in attending practice. . . . Payment by number of attendances is to be deprecated. A certain fixed sum should be given weekly or monthly, out of which a large portion should be deducted as a fine for absence without leave. This fine should be prohibitive, so as to make it clear that irregularity cannot be tolerated."

In parishes where Requiem and Nuptial High Masses are frequent, and where the custom prevails of paying those who in regular turn sing at these services, the payment of regular stipends can be more readily dispensed with; but the advantages of allowing to each boy a monthly wage of fifty cents or a dollar cannot be minimized.

The management of the choir will offer no trouble to priests or choirmasters where the boys are taken from parish schools. The school Sisters are always actively interested in anything that concerns the children, and their influence in the disciplinary matters of the choir is paramount. Choirmasters who have had the help of Sisters in this direction, know well how to value it. The writer can attest from personal experience the great relief that comes to a choir-director from their kindly coöperation in fitting the boys for their choir duties. From the start, an *intelligent* discipline should be maintained as well at rehearsals as at services. Where a lax discipline obtains much valuable time is wasted, and eventually the lads lose respect for the director. But there is no place for punctilious orderliness or rigorous silence; these do very well for the school-room, but cannot be brought into the choir-hall without tiring the boys and destroying spontaneity. The choir-room should be made popular. The choirmaster should be loved. There should be a spirit of easy freedom about the rehearsal; the lads ought to feel that a certain amount of relaxation is legitimate, and that they can converse quietly and enjoy themselves during the intervals when music is being distributed, or when, for any other reason, there is a temporary cessation of work. Boys appreciate these little liberties, and when the signal is given to resume the practice, they begin again with fresh vigor. Choir-boys ought to be granted every concession and privilege consistent with respectable discipline. A certain code of choir rules should be drawn up with care and hung in a conspicuous place in the choir-hall. Serious and frequent infractions of these should be punished with proportionate severity. Connivance at violations of regulations is an infallible way to lose control of choir-boys. Where some system of reimbursing the boys is in use, fines for tardiness, absence, misbehavior, etc., may be imposed with good effect. "Reproof," says a director of long experience,

"should be administered in private." Mr. Curwen thinks well of the plan of an eminent choirmaster "who advocates a choir guild, and would have in the choir room a library, games, puzzles, footballs, bats and balls, Indian clubs and dumb bells." "Offensive manners," once wrote a director of music in a cathedral, "on the part of the trainer quickly endanger the existence of the choir. . . . 'I cannot think why that boy does not sing in tune; I have boxed his ears,' said a cathedral organist to me quite seriously. . . . I fear there is a vulgar notion (only half defined, most probably) that irascibility in the musical trainer is a mark of genius."

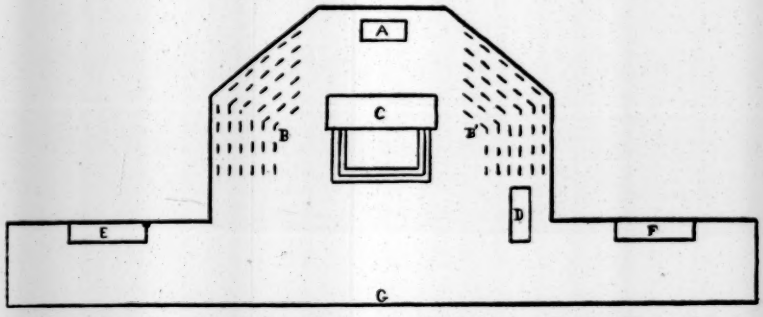
The importance of maintaining *intelligent* discipline cannot be overestimated. Corporal punishment and rough treatment of any kind are among the elements which tend to disband a choir. Mr. Henry Duncan, a New York choirmaster, writes of "The Real Choir-Boy neither an Angel nor a Deliberate Sinner—Just a Boy." We refer our readers to an instructive and amusing article under this naïve title, in the New York *Sun* of April 17, 1904.

The number of rehearsals, and the proper equipment of the rehearsal room fall to the second collaborator to discuss. But the present writer has still another question to examine before this paper, already too long, can be concluded. It concerns the placing of the choir and the organ in the chancel. "But we have no chancels," is the first objection that confronts one here. Yes, it is true, we have few churches with this essential complement of a perfect church building; and, "Oh, the pity of it!" says one who knows, "they are building a $700,000 cathedral here in 'trade' Gothic; *and there is no chancel.*" But if we have not many deep chancels, we have at least sanctuaries of comfortable dimensions, and these can be made to serve the purpose. Of the two diagrams given here, Fig. 1 represents the ideal way of arranging the choir, and Fig. 2, a very satisfactory adaptation of our average sanctuary to the purposes of a choir.

When the singers are seated according to the plan suggested by Fig. 1, the rubrical division of the choir into the two sections—*Decani* and *Cantores*—is observed; and the organist seated at the console behind the high altar, can see and direct both sides unobserved by the congregation. This plan is realized in the Church of St. Paul the Apostle (Paulist Fathers), New York, and

in the Blessed Sacrament Church, Providence, Rhode Island. If Fig. 1 seems an impracticable diagram for most of our churches here, it must be said that there are very few sanctuaries (in city churches) that cannot easily and at a nominal expense be modified

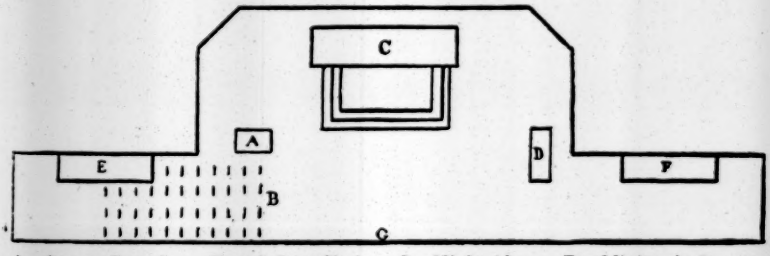
Fig. I.



A—Organ Console. B and B′—Choir. C—High Altar. D—Minister's Bench. E and F—Side Altars. G—Sanctuary Rail.

and rearranged to meet the specifications of Fig. 2. Where a very large chorus is to be employed, it may be found advisable to move the altar rail a foot or two, in order to secure comfortable quarters to the singers. The letter A in both diagrams indicates the position of the keyboard or console of the organ; the organ

Fig. II.



A—Organ Console. B and B′—Choir. C—High Altar. D—Minister's Bench. E and F—Side Altars. G—Sanctuary Rail.

pipes can be set up in any convenient niche—even in the gallery —where resonance will not be destroyed.

The art of organ building has made wonderful progress during the past few decades, and it is now a comparatively simple matter to put effective instruments into places that fifty years ago would

have been considered irremediably unsuited to any kind of an organ. The invention and perfecting of the "tubular-pneumatic," and "electro-pneumatic" actions, have made it possible to separate the pipes from the console, or controlling-desk, at any distance; and we seldom hear in these days of any large organ that is not provided with a movable console. These recent developments of organ construction remove the obstacle which—if only the "tracker" organ were still known—would render the erection of sanctuary organs impossible in our ordinary churches. In churches where there are large transepts, the organ pipes can be very readily set up in these,—the entire organ in one, or the "swell" organ in one, and the "great" organ in the other. Where there are no transepts or available niches, or no triforium, the pipes may have to be placed in the gallery. Even this arrangement proves very satisfactory. The hiatus between the depression of the keys at the console in the sanctuary and the speaking of the pipes in the gallery at the opposite end of the building, can be reduced to a minimum, and will rarely annoy an organist after he has become accustomed to it. There are some very-well-known organs divided in this way, notably the majestic instrument in St. Bartholomew's Church (Episcopalian), New York, built a few years ago by the Hutchings-Votey Company of Boston. The specification of this organ includes fifty registers in the chancel division and forty-nine registers in the gallery division, with all the necessary combination push-knob and oscillating-tablet combinations, etc., and the entire organ is operated at one console connected with the organ by a flexible cable one hundred and fifty feet in length; the organ can be played from any part of the church. For those who think it a great disadvantage to have the organ built so high above the choir, we quote a comment on the new organ built at Symphony Hall, Boston: "It may be that the height gives it a clearer reflection from the roof of the auditorium, for we all recall some cathedral organs in Europe which are also built high above the worshipping congregations, yet reflect down their tones from the vaulted roof above with glorious power and perfect preservation of those minute vibrations (overtones) which constitute the quality of every musical tone."

Priests may well ask here about the expense incurred in fitting

up churches with these chancel organs.[8] In answer to this question, it must be said that in very many churches the organs now in use are unnecessarily large. Although brilliant organs add an unmistakable charm to the musical performance, yet they are not *necessary*, and in treating of an outfit for conducting the musical services on the principles of the reform, we are speaking primarily of what is necessary. The writer saw the specification of a chancel organ recently built in a Catholic church by the Austin Organ Company; compared with the average gallery organs of our larger churches, this instrument is small, and yet it is more than adequate to accompany a choir of sixty voices. It is a mistake to think that we must have expensive organs of $12,000 and $15,000. There is no need for the fancy and costly orchestral stops—the *Tibia Plena*, *Tuba Sonora*, *Orchestral Oboe*, *Philomela*, *Hohlpfeife*, etc.—which are expected in the up-to-date concert organ. Our organs are intended to *accompany the voices*, and very inexpensive instruments can be made to serve this purpose satisfactorily.

The initial cost of equipping the church with the various facilities for successfully carrying on choir work should be considered in the light of the increased attendance at the solemn services, which invariably comes with the introduction of a good boy-choir. The objection that "people will give up their pews when the mixed choir is disbanded" counts for nothing when compared with the fact that, *wherever a well organized, carefully trained and thoroughly equipped boy-choir has been introduced, the congregations at the musical services have become notably larger.* A prominent pastor of an Eastern diocese here, has written to say: "They may say what they like about boys' choirs not being popular, but we cannot seat the people at our High Mass, and all the other churches are half empty at High Mass." If a choir is conducted carefully and intelligently, it will pay for itself.

But it is time we concluded this paper; we cannot go further into these questions. In the preceding pages, the writer has endeavored, first, to point out that it is quite possible for most

[8] We call them chancel-organs, even if the pipes are in the gallery, for as far as the choir and the congregation are concerned, the music is practically emanating from the console in the sanctuary.

priests who have city charges, to organize and maintain the better and only desirable type of boy-choirs; and secondly, to offer to those interested some suggestions, gathered as far as possible from the most eminent authorities, which seem to bear closely upon the success of this reform movement in America.

Probably the thought that remains uppermost in the minds of those who have perused these pages, is about the choirmaster; "Where is he to be found?" We recall to our readers a sentence or two from the foregoing considerations. The average organist of our city churches, we said, will find the process of qualifying himself neither long nor arduous; he can in a short time familiarize himself with enough of the principles to make an intelligent beginning with a choir.

The Catholic musicians of the United States are talented and accomplished men, and can very readily fit themselves for successful work as the directors of liturgical choirs. And they will,—if the priests urge them! Let the clergy make it known that there is demand for well-qualified chancel-choirmasters, and the supply will come quickly.

WILLIAM JOSEPH FINN, C.S.P.

St. Thomas College, Catholic University.

MARY AND THE CHURCH MILITANT.

OUR LADY'S OFFICE IN THE CHURCH.

WE now look up to Our Lady as raised to the right-hand of her Divine Son in all the majesty of queenship,—all the stability of immortality, all the splendor of glorified humanity. Endowed with the tiara of power, wisdom, and beneficence, the crowning gift of the Blessed Trinity, she has now entered on her life of glory in the same way that she had entered on her life of humility, as the handmaiden of the Lord, the chief executrix of His designs, and the sole partner of His triumph, even as she had been of His humiliation.

As Mary had been to Jesus in His lowliness, such will she be in His exaltation. As she had served Him in His weakness, so will she serve Him in His power. By her pure motherly

hands had His tender infant limbs been swathed, nourished, and tended; and every want felt by humanity supplied, until the Sacred Body she had given Him was laid to rest in the sepulchre, —so now, it is her proper place to guard, to cherish, to watch over and to supply with all a mother's devotion—the woman's grand privilege—the needs of His Mystical Body, until the consummation of all, when she will present to Him His Immaculate Bride.

On this subject Fr. Philpin de Rivière writes: "That this has been and is still the case with regard to Our Blessed Lady's office the history of the Church bears unlimited testimony. The life of Mary resuscitated—this life apparently hidden from us in the sanctuary of glory—has been, nevertheless, for the last nineteen centuries as much as, and more so manifested to the world than that of any one whose memoirs have been written. To such an extent indeed has this been the case that it would be possible to write a second biography—that of her glorified risen life—as all other histories are written, according to the witness of those who have seen, felt, and heard. She has made herself visible; she has spoken; she has acted; and they who are her witnesses, even they who have not been remarkable for genius, or for sanctity, countless as is their number, are ever admirable for their simplicity, while in all cases their depositions are as marvellous for their variety as they are for their unity and candor."[1]

The most admirable and universal of all the activities of Our Lady in her relation with the faithful is that which enters into the mystic life of the Church; which action we must follow in those visible relations which she assumes with regard to the well-being of the members of Christ's Mystical Body. We perceive that the work of which Mary is the great organizer, teacher, and conductor, answers to that of the nerve system in the body. She is the very heart of the Church's prayer.[2]

[1] *Union de Marie au Fidèle*, p. 177.

[2] On this subject Cardinal Newman writes: "I consider it impossible for those who believe the Church to be one vast body in heaven and earth, in which every holy creature of God has had place, and of which prayer is the life, when once they recognize the sanctity and greatness of the Blessed Virgin, not to perceive that her office (in glory) is one of perpetual intercession for the faithful, and that our very relation to her must be that of clients to a patron; and that in the eternal enmity

With regard to the sacramental mysteries, Jesus has founded them and left them in charge of His Apostles, and in particular that most powerful of mysteries in which Himself is the Prayer and the Intercessor, through which His own Life Blood flows from His Sacred Heart, and Himself is the Living Bread which comes down from Heaven to nourish the members of His Mystical Body on earth.

But the Church still had need of the means to her hands for that natural, voluntary, and most necessary intercommunion of the members with their Head, in order to keep alive the personal dependence and devotion upon which growth and strength depend. In a word, the Church had need of a great prayer which should enter into the vitals of Christian life and penetrate into the precincts of the Temple, in daily, hourly, nay, in never-ending union with the spirit of the Sacred Spouse, rising from the hearts and lips of her thousands and tens of thousands which form the heart of the serried ranks of the Church Militant on earth.

This prayer we cannot doubt has been and continues to be the work of Mary. In her Sacraments Holy Church continues the entire system designed by our Lord Himself, through which life flows from its fountain head into the members of the Body of Christ. In herself she is sustained by the Spirit of God, which is the Spirit of Jesus. She contains all the means necessary for reunion with God, and for edification through the Sacred Humanity of Jesus. She contains everything which can ensure success,—everything, indeed, save the spirit of despotic rule: the will of man is free to choose or to refuse them, and so the Church dispenses, though she does not force, her gifts on any one. These must be sought for in the spirit of humble faith and obedience; they must be longed for in the spirit of love and gratitude; they must be craved for by the soul in the spirit of hunger and thirst after justice.

which exists between the woman and the serpent, while the strength of the serpent is that of the tempter, the weapon of the Second Eve is prayer. As these ideas of her sanctity and greatness gradually penetrated the minds of Christendom, so did her intercessory power follow close upon them and with them. From the earliest times that mediation is symbolized in those representations of her, with uplifted hands, which are still extant in Rome."—(J. H. Newman's Letter to Dr. Pusey.)

Now mankind in its relations with the Church has foes: the world is the field of battle between good and evil; between flesh and spirit; between the old Adam and the New; and the spirit of the world, the flesh, and the devil is diametrically counter to the Spirit of Jesus; and the armor of God is on the shoulders of the weak! Who will withstand these foes, by putting courage into souls and sweetly constraining them to work with God? Who is to get for them the spirit and the true language of prayer? Who, indeed, but Mary the Mistress of the Science of the Saints,—the disciple, the handmaiden of Jesus?

It is on the great prayer of Sacrifice that the Church herself is grounded, and the Eucharistic Sacrifice is the ceaseless prayer of expiatory mediation, rising up from the Head for the members. The daily Sacrifice offered at the rising of the sun as the earth turns on her axis is the divine prayer of Jesus for His people. The people offer it in union with Him, it being their sacrifice as well as His. But besides this the Church has need of a prayer within her own bosom to rise side by side with the Sacrifice of the Cross, in order to consolidate the very life of the prayer of the priesthood. It was thus that, little by little, Mary's prayer expanded with the growing wants of the Church. It also expanded with the growth of community life; supplying the needs of a priesthood dispersed all over the world. It followed the form already prepared in the lessons and celebrations, the seasons and solemnities of Holy Mass. It was an expansion of the Symbols and of the Lord's Prayer, and became the meditation of the day, the subject of public exhortations, and the prayer of the Breviary; the very mirror of her mind, the Divine Office of Mary.

The great prayer is now centralized, but it will take long years to expand and make its full influence felt. In the first ages of the Church the spiritualizing action of the Holy Ghost was more sensibly visible, more immediately felt by the converts to Christianity, when miracles and the gift of tongues and of prophecy were common amongst the faithful. But as years went by, and ages followed, and tepidity grew with cessation from persecution, and heresies cropped up everywhere, then appeared among the laity devotions fitted to arouse the indifferent, or to arrest the course of error.

In the fifth century Mary appears publicly on the scene, in order to vindicate the Sacred Humanity and the Hypostatic Union. At the Council of Ephesus she was proclaimed the Mother of God, *Theotokos*, as had been sung in prophecy. "I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of the Saints. I was exalted like a cedar in Libanus, and as a cypress tree in Mount Sion."[3] At this Council the Nestorian heresy was defeated by the proclamation of the dignity of Mary as Mother of God. This was no new title; for in the heart of the Church from the very beginning it had been applied to her. But, being publicly proclaimed and made into a dogma, this title became the safeguard of the faith in the Hypostatic Union.

Until this time Our Blessed Lady had been veiled, and seen but rarely, and that on very special occasions. The most notable of these apparitions is that recorded of her, when in company with Saint John the Evangelist she came to the assistance of Saint Gregory Thaumaturgus, A. D. 234. The story is thus related by Cardinal Newman:—

"Shortly before being raised to the episcopate of *Neocæsaræa* Saint Gregory received in vision a creed—which is still extant—from the Blessed Mary at the hands of Saint John. He was deeply pondering theological doctrine which the heretics of the day had depraved. In such thoughts he was passing the night, when One appeared as if in human form, aged in appearance, saintly in the fashion of his garments, and very venerable both in grace of countenance and general mien . . . who, stretching out his hand straightforward, and pointing with his finger at something on one side, Gregory followed with his eyes the extended hand, and saw another appearance opposite to the former, in shape of a woman, but more than human. He is said to have heard the person in woman's shape bid 'John the Evangelist disclose to the young man the mystery of godliness,' and he answered that he was ready to comply with the wish of the Mother of the Lord; and then enunciated a formulary well turned and complete, and so vanished.

"Saint Gregory immediately committed to writing that Divine teaching of his mystagogue; and henceforth preached in the Church

[3] Eccli. 24: 16, 17.

according to that form, and bequeathed to posterity as an inheritance that heavenly teaching by means of which his people are instructed down to this day, being preserved from all heretical evil. He then proceeds to rehearse the creed thus given.[4]

"Here Our Lady is represented as rescuing a holy soul from intellectual error. 'All heresies hast thou destroyed alone,'—the truth of this is verified in this age as in former times and especially by the doctrine concerning her on which I have been dwelling. She is the great exemplar of prayer in a generation which emphatically denies the power of prayer *in toto*."[5]

Objective and Subjective Religion.

The Catholic faith is supremely an objective religion, addressing itself as it does to objects outside of and yet so intimately connected with us that human nature depends upon them for everything.

These objects in themselves are simple, and consist in the Being of one only God, who is at once Creator, Redeemer and Sanctifier,—in other words, One God in Three Persons: a Father Almighty; a Son All Wisdom; a Holy Spirit All Love. This triune God, whose being is self-existent and eternal; who has no need of anything out of Himself; whose creative power, so far as the bliss of the Creator is concerned, has no need to exercise itself; this One God in three distinct Persons has revealed Himself as having been the First Cause of all being outside Himself, and therefore of us, the children of men; also that we have been created to be His glory, and to share His own bliss with Him. Moreover, when we had fallen from our first estate of justice, and become the prey of His enemies, He Himself entered into His creation as our Saviour and our Redeemer; in fine, having restored us, and gifted us with sanctifying grace, He has made us inheritors with Himself of His eternal glory.

Simple however as is the being of God, the finite mind of the creature can only in part, and that very imperfectly, approach to Him. This, in the first place, we can do only by a simple act of

[4] This creed is a very short and expressive one and is absolutely conformable to the Apostles' Creed.

[5] Cardinal Newman's Letter to Dr. Pusey, pp.79–81.

faith in Him and in all He has revealed of Himself; and after that, by child-like obedience to His commands. This is the attitude of the entire body of Christians who will be saved. But as Saint Paul says: "There are babes and there are adults, and these are the perfect in the Church;" and as babes, he points out, are fed with milk suitable to their age in order that they may grow, so also there are adults who are called upon to quit the sensualities of childhood and go on to aim at higher things. This higher level and more distinct intention of an approach to a union with God is usually attained by special instruction in the interior life, and a delicate attention to the interior guidance of the Holy Ghost; which latter produces an aptitude for mental prayer and the affectionate study of Holy Scripture. It is in fact that attitude which Saint Paul calls "putting on the Lord Jesus Christ;" and it is the one which becomes the humble and ardent desire to know God as He wills to be known, and to love Him as He desires to be loved.

But each soul has a vocation; and according to its gifts of nature and of grace each will take its place in the Kingdom of Christ. Thus, many a simple, obedient soul will hereafter be found to have come to know God better, and to have attained a higher place than others who have cultivated their talents with natural diligence, but with less simplicity of love.

It is now to be observed that there can be no clear apprehension of faith apart from the objective verity upon which it depends. Two objects are required for simple contemplation,—the object contemplated, and the object contemplating. In making the attempt to form an idea of abstract truth without having regard to the object out of which it is evolved, the self-centering nature of the mind of man naturally revolves upon and contemplates itself. Thence arises heresy; for, at the best, the created mind apprehends truth but partially, as Saint Paul tells us: "*Now* we see as through a glass, in a dark manner . . . *now* we know in part." The mind of a man is not the author nor the discoverer of truth; nor is it the dispenser of truth; it is simply the receiver of truth, as a revelation from the Author of truth; for truth as we know it, being an emanation of eternal self-existent Verity, it can only come to us through revelation.

We have now come to the subject of that act of human nature which is necessary to the perfect action of the divine system in its creation, namely, union with the Creator of the being created.

Prayer, we have seen, is the attitude of the creature; and by prayer alone can it take a part in the development of created design.

From the beginning it has been the purpose of Satan to detach the soul of man from its allegiance to the supreme object of veneration, the Adorable Trinity. In its stead, Satan would have humanity venerate its own reason. This purpose he gains by heresy of all kinds, in which the mind reacts upon itself and looks at religion in a subjective way. For when the mind of a man is permitted to deflect from the object contained in revealed truth, in order to subject that act of faith to his own natural reasoning powers, it is God who is thus made subordinate, whilst reason is made supreme. Man's subjection as a creature is lost sight of, which attitude of the human mind finishes by destroying all clearly defined objective faith, and replaces it at last with the limited conceptions, if not the full vagaries, of his own private powers of judgment.

From the beginning of the Church's existence, heresies of all kinds cropped up like the tares among the wheat. Their appearance nevertheless was the occasion of the definition of the dogmas of the Faith, as in the case of the Nicean and Athanasian creeds. From the very first, as we shall see, Our Lady had been forming the religious life in the deserts, both solitary and in community; but in the thirteenth century, when heresies began to take a popular form, it was her care to raise up the mendicant Orders; into the hands of one of which she placed the simple devotion of the Way of the Cross, and into those of the other that of the great mysteries of our Redemption in the form of the fifteen mysteries of the Holy Rosary. These two brother Orders of mendicant Friars she sent out into all the world, to teach all ages, and all ranks of peoples, how to keep alive in their own breasts the great verities of the Faith, by recalling to mind the image of its objects, one by one, during the double action of vocal prayer and meditation. It is sufficiently plain that the heretical spirit which these are given to cure, and which in the mind of the heretic causes a

deep aversion to the Cross and to the Crucifix, can only proceed from the same spirit of antagonism to the Word and the Spirit of God, thus teaching and guiding His Church, as was manifested at the foot of the Tree of Knowledge of good and evil, in the garden of Eden.

We have already observed how the Church's vocal prayer has been centralized in the great act of Sacrifice. We are now to consider how it has been universalized in a way which most undeniably is the work of Mary. The prayer of the Holy Rosary is so wonderful in its divine simplicity that it may well be considered as the *chef-d'œuvre* of Our Blessed Lady's united gifts of power, wisdom, and love: combining the soul's own jubilee in her reiterated annunciation of the coming of her God in the flesh, with the devout contemplation, one by one, of the mysteries of the Redemption He had thus wrought; every single ejaculation being by the authority of the Church laden with spiritual graces and pardons for the living and the dead, and every decade with holy intentions, spiritual and temporal; made sublime by the simplicity of faith, hope, and charity, and the whole forming a crown woven by the hearts and lips of our weakness, and rendered acceptable by their union with the spirit and supplications of Mary!

For who is able to appreciate at its true value the far-reaching power of the Holy Rosary? It is the Æolian harp amongst the endless forests of the Church's wildernesses, mingling its plaintive murmurs through the vast of ether! Could we but realize how every little breath of it is caught up by angels, and, mingling with every other kindred breath, fills up to the brim myriads of costly vases with the sweetest incense of the purest form of prayer, rising, as it does, from every nerve of the mystical Body of Christ, yet so impalpable, so unheard, and so unconceived by the hosts of the infernal adversary; so unlistened to by any but God and His Blessed Mother as the supplications are being poured in endless successive streams into her hands by the never-tiring angels! Were every chaplet a harp, and every bead a tongue, what would not be the sublime harmonies of that united prayer, in heaven, on earth, and in purgatory! If not a prayer goes up unheard or unanswered; if every "Hail Mary" rises up laden with pardons,

the gift of the Church herself; with devout intentions; with glad thanksgivings, so that the courts of heaven are filled with them—as St. John tells us they are—who, if it be not Mary, can be the framer of such a universal hymn? who but Mary the teacher of it? It is but the *Pater noster* of the Church in her divine offices put into the mouths of little children! Yet it is the dowry of the old as well as of the young; of the rich as of the poor; of the learned and the ignorant alike! It is the prayer of the children on earth which echoes the prayer of their Mother in Heaven; every bead of which bears an act of obedience, an act of immense suffrage grounded on faith, performed in hope, and the minister of charity. It requires no learning; it causes no trouble; it takes scarcely any time! It is—and we repeat it—the *chef-d'œuvre* of the beautiful devices of Mary for the purpose of keeping alive the *objective* in our faith, in order, in the first place, to prepare an antidote against heresy; and in the next to transform the dreary monotonies of daily life or its otherwise exciting, never-ceasing activities, into a sublime chain of union and communication with herself; communion with one another and the perfect edification of the Church of Christ,—in charity.

Torquay, England. E. M. SHAPCOTE.

COMMUNION.

IN the following treatise the subject of administering and receiving Communion in the Church—that is, as a liturgical function—is discussed under the following heads:—

I.—General Remarks.
II.—Communion outside Mass.
III.—Communion immediately before and after Mass.
IV.—Communion distributed by the Celebrant during Mass.
V.—Removing the Consecrated Particles after Mass to another Altar.
VI.—Communion during Mass by a Priest other than the Celebrant.
VII.—Communion at the Altar of Exposition.
VIII.—Communion to Members of Religious Orders.

IX.—Notes.
X.—Communicants.
XI.—First Communion.

I.—General Remarks.

1. The *ordinary* minister of Holy Communion is the priest; the *extraordinary* minister is the deacon. The latter may administer it in cases when a priest cannot conveniently be had, but with the approval of the bishop or the parish rector. The deacon also administers Viaticum in the absence of a priest; for this he needs no special commission.

2. If we except Good Friday and the time before Mass on Holy Saturday, Communion may be regularly administered on any day of the year during the hours in which Mass is usually celebrated.[1] Communion is not to be given during the night, unless it be the Viaticum, without a special Indult.

3. The members of the clergy receive Holy Communion in the sanctuary, kneeling, on the steps or predella of the altar. Besides the surplice, which all should wear, priests wear a stole hanging from the neck; deacons wear the stole over the left shoulder. The color of the stole should correspond in color with the vestments of the celebrant, unless white is used.

The altar-boy receives Holy Communion at the altar, after the clergy have been communicated; the laity receive it at the communion-rail, or when there is a large number of communicants and several priests administer it, benches may be placed outside the sanctuary in convenient position. In this case, besides the candles on the altar, candelabra with burning candles should be placed at the ends of the benches.

4. A white linen cloth is extended before the laity. Instead of it a large gilt paten (not consecrated) to which a handle may be attached, or a gilt salver, or a pall larger than the chalice pall, may be used.[2] Care should be taken that the communion-cloth, paten, salver, or pall be scrupulously clean.

[1] On special occasions, when there is a large concourse of communicants, or when they cannot be present at the regular hours, Communion may be distributed before the hour of Mass and during the afternoon.

[2] The chalice veil, finger towel, purificator, or any part of the priests' vestment, *e.g.*, surplice, chasuble, stole, maniple, etc., are not to be used.

5. Communion may be distributed in churches and in public and semi-public oratories; in private chapels only by the permission of the Ordinary.

II.—Distribution of Communion Outside Mass.

6. Two wax candles are lighted on the altar; the ablution cup and purificator and the key of the tabernacle are placed near the tabernacle on the Epistle side. The corporal may be spread in advance on the altar, and the burse, which should agree in color with the stole of the celebrant, placed against the *gradus* on the Gospel side.[3]

7. Having washed his hands, the priest puts on surplice and stole,[4] which should be of the color used in the Office of the day, or white.[5] Holding his biretta in both hands below his breast, he bows (*Incl.* III) to the cross of the sacristy,[6] puts on his biretta, and follows with downcast eyes the altar-boy. At the sacristy door he takes holy water from the server and signs himself. Having arrived at the foot of the altar, he doffs his biretta, gives it to the altar-boy at his right, makes a *simple* genuflection *in plano*, rises and kneels on the lowest step, praying a few moments. He then rises, ascends to the predella, and spreads the corporal, unless it is already on the altar.

8. He then opens the tabernacle, makes a *simple* genuflection, placing his hands, outside the corporal, on the altar; takes out the ciborium with his right hand, and places it on the corporal.[7] He then removes the ciborium veil, which he places outside the corporal, takes off the ciborium cover and places it on the corporal at his right, and makes a *simple* genuflection, keeping his hands on the altar outside the corporal.

9. In the meantime the server recites the *Confiteor;* after

[3] The burse containing the corporal, and the key of the tabernacle, may be carried to the altar by the priest.

[4] He may vest in alb over which the stole is worn crossed on the breast.

[5] Not the color of the vestments of the Mass unless it agrees with color of the Office of the day; *black* may never be used.

[6] If he carries the burse and key at this time to the altar, he bows to the cross, wearing the biretta.

[7] If consecrated Hosts remain in the tabernacle he closes the door, otherwise it is left open.

which the priest makes a *simple* genuflection, placing his hands on the altar outside the corporal, then joins his hands at his breast and turns toward the people, receding a little toward the Gospel side and facing somewhat the Epistle side.[8] He then says in a *loud* tone *Misereatur*, etc. (always in the plural number, even if only one person is to receive Holy Communion), and *Indulgentiam*, etc., during which he places his left-hand below his breast, making with the right the Sign of the Cross over the communicants, and again joins his hands at his breast at the words *tribuat vobis*, etc.

10. He now turns toward the altar, makes a *simple* genuflection, resting his hands on the altar outside the corporal, rises, takes the ciborium by the knob, takes a consecrated particle between the thumb and index-finger of the right-hand, and holds it about an inch above the ciborium. Turning toward the people,[9] and holding the cup of the ciborium at the height of his breast, he says in a *loud* tone: *Ecce Agnus Dei, ecce qui tollit peccata mundi*, adding three times *Domine, non sum dignus*, etc.[10]

11. Having recited these words, he gives Holy Communion to the clergy and the server, who kneel either on the predella or step or *in plano;* then he descends by the front steps of the altar *in planum*, goes to the communion-rail and distributes Holy Communion to the laity, beginning at the Epistle side. When he has reached the Gospel end of the rail and there are still communicants, he returns to the Epistle end, holding the thumb and index-finger of the right-hand over the mouth of the ciborium, and continues the distribution. When giving Holy Communion he holds the particle between the thumb and index-finger of his right-hand, and presses it slightly on the tongue of the receiver, immediately withdrawing his hand. Before giving Holy Communion to each he says: *Corpus Domini*, etc., makes the Sign of

[8] If no person be present to recite the *Confiteor*, the priest says it (using the form *Tibi, Pater* and *Te, Pater*, not *vobis, fratres* and *vos, fratres;* according to some authors, kneeling on the edge of the predella; according to others, standing *in plano* and bowing profoundly (*Incl.* I) before ascending to the predella to open the tabernacle. The latter mode seems to be the more suitable.

[9] If the Blessed Sacrament is exposed on the altar he recedes toward the Gospel side and faces the people.

[10] *Dignus* (masc.) is always said, even when only women communicate.

the cross (in size about 2 inches) with the particle over the cup of the ciborium.

12. When all have received, he returns to the foot of the altar, ascends to the predella by the middle of the front steps, holding the thumb and index-finger of the right-hand over the ciborium and the other fingers of the same hand around the cup. Having arrived on the predella he places the ciborium on the corporal, makes a *simple* genuflection, placing his hands on the corporal, and rises.

13. He then covers the ciborium, replaces over it the veil, washes the thumb and index-finger of the right-hand in the ablution cup, and dries them with the small purificator, saying in a *low* tone, whilst washing and drying his hands, the following antiphon : "*O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur*" (T. P. *Alleluia*).[11]

After this antiphon the following versicles and responses and prayer are to be recited :—

V. *Panem de coelo praestitisti eis.* (T. P. *Alleluia.*)
R. *Omne delectamentum in se habentem.* (T. P. *Alleluia.*)
V. *Domine, exaudi orationem meam.*
R. *Et clamor meus ad te veniat.*
V. *Dominus vobiscum.*
R. Et cum spiritu tuo.

Oremus. Deus, qui nobis sub sacramento, etc., with the long conclusion. During the Paschal season,[12] instead of the prayer *Deus, qui nobis,* etc., the following is recited :—

Oremus. Spiritum nobis, Domine, tuae caritatis infunde: ut quos sacramentis paschalibus satiasti, tua facias pietate concordes. Per Christum Dominum Nostrum. R. Amen.

14. Toward the end of the prayer he opens the tabernacle with his right-hand, places in it the ciborium, makes a *simple* genuflection, placing his hands on the altar outside the corporal, rises, then closes and locks the tabernacle door. He then extends his hands, raising them and his eyes to the cross, lowers

[11] The recitation of this antiphon is not obligatory, "*dicere potest.*" *Rit. Rom.*, Tit. IV, cap. 2, n. 6.

[12] From Easter to Trinity Sunday exclusive.

and joins his hands on his breast and bows (*Incl.* III), saying at the same time *Benedictio Dei omnipotentis.* With hands joined on his breast he turns, by the Epistle side, toward the people, places his left-hand under his breast and with his right blesses the people, saying: *Patris et Filii* † *et Spiritus Sancti,* and having joined his hands on his breast, adds, *descendat super vos et maneat semper.* The server answers, *Amen.*

15. Having turned, by the Epistle side, toward the altar, he folds the corporal, places it in the burse, descends with hands folded on his breast (carrying the burse in his hands) to the foot of the altar, makes a *simple* genuflection *in plano,* receives his biretta, puts it on, and returns to the sacristy in the same manner as he came to the altar.

III.—Communion Immediately Before and After Mass.

16. If Holy Communion is distributed *before* Mass, the celebrant vests as usual for Mass. Having arrived on the predella, he places the chalice on the altar toward the Gospel side and spreads the corporal. He moves the chart to either side and performs all the ceremonies as prescribed above, Nos. 8 to 14 inclusive, except that he does not bless the people; nor does he add *Alleluia* during the Paschal season to the *Panem de coelo,* etc., if he is vested in *black.*

17. If Holy Communion is distributed *after* Mass, he recites the prayers prescribed by Leo XIII immediately after the last Gospel, then ascends to the predella, places the chalice somewhat to the Gospel side, and spreads the corporal. Having removed the chart he performs all the ceremonies as prescribed above, Nos. 8 to 14 inclusive, except that he does not bless the people, nor does he add *Alleluia* during the Paschal season to the *Panem de coelo,* etc., if he is vested in *black.*

IV.—Communion During Mass Distributed by the Celebrant.

18. *If the particles were consecrated on the corporal and are to be distributed from the paten.* The celebrant does not collect the fragments on the corporal, but merely cleans the paten over the chalice and consumes the Precious Blood. He places on the cor-

poral the paten and the chalice, covers the latter with the pall, makes a *simple* genuflection, placing his hands on the corporal, collects the particles on the paten, which he places before him on the corporal, not, however, at the place which the particles had occupied after the consecration. He then follows all the remaining ceremonies described above, Nos. 9 to 12 inclusive, except that instead of the ciborium he carries the paten in his left-hand between the index and middle-finger and supports it with the middle, ring, and little-finger of the same hand.

19. Having returned to the altar after the distribution,[13] he collects the fragments on the corporal with the paten, drops them into the chalice and receives the purification as usual.

20. *If the particles were consecrated on the corporal and are to be distributed from a ciborium.* The celebrant does not collect the fragments that may be on the corporal, but merely cleans the paten over the chalice and consumes the Precious Blood; then he places on the corporal the paten and chalice and covers the latter with the pall. He then takes the ciborium, places it on the corporal, not, however, at the place which the Sacred Host occupied, and uncovers it. He makes a *simple* genuflection, placing his hands on the corporal, rises, holds the ciborium by the knob with his left, and with the thumb and index-finger of his right-hand places the particles in the ciborium. After this he observes all the ceremonies described above, Nos. 9 to 12 included.

21. Having returned to the altar after the distribution, if no particles are left in the ciborium, he purifies it. If particles remain, he places the ciborium on the corporal and makes a *simple* genuflection during which he places his hands on the corporal, and rises. If these particles are to be placed in the tabernacle, he covers the ciborium with its lid and silk veil, opens the tabernacle, in which he places the ciborium, makes a *simple* genuflection, placing his hands on the corporal, rises, and closes and locks the tabernacle door. If the particles are not to be kept, he reverently consumes them and purifies the ciborium. He then collects with the paten the fragments which may be on the corporal, cleans the paten over the chalice, and takes the ablution as usual.

22. *If the particles were placed in the ciborium at the beginning*

[13] If a particle remains which is not to be kept in the tabernacle, he consumes it.

of Mass. Having consumed the Precious Blood, he places on the corporal the paten and chalice and covers the latter with the pall. Whilst the server is reciting the *Confiteor*, the minister uncovers the ciborium, makes a *simple* genuflection and then observes the ceremonies described above, Nos. 9 to 12 inclusive. Having returned to the altar, he observes what has been remarked above, No. 21.

23. *If the particles to be distributed are kept in the tabernacle.* Having consumed the Precious Blood he places on the corporal, a little toward the Gospel side, the paten and chalice, and covers the latter with the pall. He then removes the altar-card, unlocks and opens the tabernacle, makes a *simple* genuflection, placing his hands on the corporal, rises, takes the ciborium out of the tabernacle, places it on the corporal, not, however, in the place which was occupied by the Sacred Host, takes off the veil, which he places outside the corporal, and the cover, which is placed on the corporal at his right, makes a *simple* genuflection, placing his hands on the corporal, and then observes what has been remarked above, Nos. 9 to 12 inclusive.

24. Having returned to the altar after the distribution, he places the ciborium on the corporal, makes a *simple* genuflection, placing his hands on the corporal, rises, covers it with its lid and silk veil, puts it into the tabernacle, makes a *simple* genuflection, placing his hands on the corporal, closes and locks the tabernacle and places before the latter the altar-card. He then uncovers the chalice, collects with the paten the fragments that may be on the corporal and proceeds as usual.

25. If preconsecrated particles are in the tabernacle and others are consecrated at the Mass in which the distribution takes place, it is proper to distribute those consecrated at Mass. There may be reasons for first distributing the preconsecrated particles. In this case, having consumed the Precious Blood, he places on the corporal the paten and chalice which he covers with the pall. He then covers the ciborium which contains the newly-consecrated particles, with the silk veil, removes the middle altar-card, opens the tabernacle, makes a *simple* genuflection, placing his hands on the corporal, puts the ciborium in the tabernacle,[14] takes from it

[14] If the particles were placed on the corporal for consecration he will put them into the ciborium as noted above, No. 20, and place the ciborium in the tabernacle.

the ciborium containing the preconsecrated particles, places it on the corporal and closes the tabernacle. He uncovers the latter ciborium, makes a *simple* genuflection, placing his hands on the corporal, and distributes Communion according to the ceremonies described above, Nos. 23 and 24.

V.—Removing the Consecrated Particles to Another Altar.

26. It may happen that particles are consecrated on an altar which has no tabernacle and consequently they must be carried to another altar after Mass. In this case the following is to be observed:—

(*a*) After consuming the Sacred Host the priest makes a *simple* genuflection, placing his hands on the corporal, puts the consecrated particles in the ciborium, covers it with its lid and silk veil, and places it in the middle of the corporal, where it remains until the end of Mass. He then uncovers the chalice, makes a *simple* genuflection, placing his hands on the corporal, collects with the paten the particles that may be on the corporal, drops them into the chalice containing the Precious Blood, and then continues Mass to the end according to the ceremonies prescribed for a Mass celebrated before the Blessed Sacrament exposed. He will cover the chalice as usual, except that the corporal remains spread on the altar and the burse is left resting against the *gradus* of the altar on the Gospel side of the tabernacle.

(*b*) Having recited the prayers after Mass prescribed by Leo XIII, he receives on his shoulders the humeral veil from the server, fastens it as usual, ascends to the predella, make a *simple* genuflection, placing his hands outside the corporal, takes the ciborium in both hands, covering it with the extremities of the humeral veil, and then, accompanied by the server bearing a lighted candle, goes to the altar of the tabernacle. He places the ciborium in the tabernacle, makes a *simple* genuflection, closes and locks the tabernacle and puts off the humeral veil. With hands joined at his breast he returns to the altar at which he celebrated Mass, folds the corporal, puts it into the burse, and returns to the sacristy in the usual manner.

S. L. T.

(To be concluded.)

THE FOUNDERS OF THE CHURCH IN IDAHO.

(Concluded.)

NO longer able to do missionary work because of his impaired health, and fretting at the thought of being a burden upon the few scattered Catholics, Bishop Lootens, who had beggared and exhausted himself to keep afloat his sinking ship, now looked for some one who might ply the oars with stronger arms. What man placing himself in his circumstances could blame him? The Pope granted him the desired relief in 1875, and on October 25th of that year he shook the dust of the dreary sage-bush plains off his feet to return to his first American love,—Victoria. Here we shall find him henceforth dividing his hours between study and the relaxation which his knowledge of music and his fancy for flowers afforded him in his little garden home. And yet it would be a serious error to suppose that the ex-Vicar Apostolic lived in ease or luxurious retirement while the sun of his days was slowly setting. The following letter, which is one of the last treasured outpourings of his heart, will explain the condition of the venerable priest at Victoria.

VICTORIA, B. C., June 21, 1882.

Dear Father Mesplié:—

In reply to yours of the 5th and 6th inst., I inform you that money is lent here up to 8 per cent., and double that interest would not tempt any man of means to advance it upon security which he has not, so to speak, under his eyes. I am assured it is useless for you to think of it. Hence it follows that if the good lady wants to make anyone a present of $1,000, she must go another way about it. Truth to tell, even the one-hundredth part of that sum would at times serve to relieve me from embarrassment, and if I had only the half of your pay, I should consider myself as a high-salaried official. In that case *I should no longer have to be my own cook*. Despite this fact, I am, as I told you in my last letter, perfectly satisfied in this sense, that I would not change my situation for a mode of active life for which I feel no longer the necessary capacity.

You speak of my coming to Boise as though that place were on the other side of the street. I thank you all the same for the invitation, which I know to be very sincere; but my recollections of that whole

country are not attractive enough to make me hope to ever revisit it, though there are people there I should be extremely happy to meet.

If the engraving is not quite clean and intact, do not bother sending it; as to finding another copy, I think you will have to give it up, for it is too long since it came out, and such things are not kept so long in stores.

As to your plans, that is not such an easy matter, and as I am no longer in active service, an initiative of that kind would draw rebuke upon my head. Were my advice asked, it would be different.

I heard some one found fault with me for having taken certain things with me from Idaho. Is not a man always master of his own property? I should have brought some more, had not such or such a one made bold to appropriate or at least to carry elsewhere a great many articles—chasubles, albs, cinctures etc., etc.—which belonged to me, as I had bought them with my own money. One thing over which I say *mea culpa* is that I took your "Stations of the Cross"; but why? because, without consulting me at all, you got mine framed at Idaho City. Loath to leave empty frames there, I said to myself *fair exchange is no robbery*. Thus the Idaho City "Stations" are your own.

I am always happy to hear from you, my friend; write often and believe me to be,

Devotedly yours,

† Louis Lootens, *Bp of C.*

Once only did the Bishop emerge from his obscurity; it was when as the oldest clergyman in the diocese he laid the corner-stone of the magnificent cathedral of Victoria in 1890. That same cathedral was the scene of his largely attended funeral on January 18, 1898. He fell asleep in the Lord one day after a stroke of apoplexy. *R. I. P.*

In November, 1873, Father Mesplié was ordered by the Commander of the Department of Columbia to proceed to Camp Harney, Oregon, and he did not return to Boise until December, 1875. On April 13, 1874, he sent from the former place a long letter to Archbishop Bailey, whom he had had the honor of meeting at the corner-stone laying of St. Patrick's Church in Washington during the previous year, while he was staying in the Capital on behalf of the Idaho Indians. Our readers will remember

Bishop Lootens' testimonial of January 4, 1872, authorizing this priest to go to Washington. While there he had charge of St. Stephen's Church during the pastor's temporary absence; and the remainder of that time he assisted the venerable Dr. White at St. Matthew's. Then with the permission of the Bishop he accepted a chaplaincy in the U. S. Army. "Your Grace will be surprised to hear," writes Father Mesplié, "that over one hundred persons receive the Sacraments monthly at this station.[1] It is composed of one hundred and thirty-five men, besides the officers and their families. Last Sunday the two elder children of Colonel Otis,[2] Commander of this Post, and a son of Sergeant Vernon were admitted to First Holy Communion, and these good boys were followed to the Holy Table by their most fervent parents and nearly all the men and families of this Post. Six persons have lately abjured Protestantism and been baptized. Others are about to follow them into the Church. These consoling results of my ministry among the soldiers—many returning to their duties after having been strangers to them from five to thirty years—force the thought upon me that the soldiers have been neglected. The Army counts about 30,000 men, 20,000 of whom are Catholics. A great many of them are foreigners, Irishmen and Germans predominating."

The writer closes his letter by soliciting the Archbishop's sympathy and aid for poor Bishop Lootens, whose flock has waned from 15,000 to less than 1,000. "A man of many accomplishments, only forty-six years of age, full of energy and courage, with twenty-five years' experience on this coast, why should he not be an eminently fit coadjutor and eventual successor of either Archbishop Blanchet or Archbishop Alemany? May it please Your Grace to take some action to relieve my Bishop from his present anomalous predicament."

The Boise City *Statesman* of December 18, 1875, announces Father Mesplié's return and speaks of his trip to Camp Harney, McDevitt, Fort Klamath and Walla Walla as a difficult and exhausting expedition, made mostly on horseback. On his journey he administered the Sacraments to over six hundred persons,

[1] Camp Harney.

[2] General Otis, who went to the Philippines in 1898.

having had everywhere good congregations of soldiers and citizens. When about to leave Walla Walla, he was taken sick and had to stay there six weeks.

On February 5, 1876, the same paper announces Mass for the next day, Sunday, at the Fort Boise chapel by Father Mesplié.

Archbishop Blanchet, having been reappointed administrator of Idaho on July 16, 1876, writes to Father Mesplié on the 17th of the following October :—

"You suggest the plan of building a church between the military Post and Boise City for the citizens and soldiers, and of selling the block bought by Mgr. Lootens, in order to buy one out of town as the site of the projected church.

"It would be rash for me to endorse a plan which my forthcoming successor might condemn. In my opinion the Capital of the Territory ought to have a church in its centre ; besides, that fort may soon be abandoned. Finally, the block is still in Bishop Lootens' name."

On the anniversary of his reappointment the venerable prelate sent a pastoral letter to the Idaho churches apologizing for the lack of any material improvements in that Territory during the past year, because of the wretched conditions of the Vicariate. To enable him to make some headway, he orders a general collection throughout the Territory. The creditors are urging him, threatening to take over the (Idaho) church property. He exhorts all to give liberally and cheerfully.

The year 1877 was dreadful and disastrous to many settlers of southern and northern Idaho, hostilities having broken out between the red and the white men. As appears from a letter of his, published in the Boise *Statesman* on July 28th, while periodical skirmishes were going on, Father Mesplié again exerted his influence for peace.

"I arrived here at Cayuse station yesterday, and early this morning visited the Umatilla agency. I met the principal chiefs and several of their people. They assured me that they are friends of the white people and intend to remain such. I encouraged them to persevere in their good sentiments and resolutions, as the history of the past proves that wars are great calamities. . . . I learn that

Joseph had decided, with White-Beard, Looking-Glass, and other Nez-Percés chiefs, to go on the war-path if the 'Bostons' (the whites) did not give them the Wallowa valley, but the war would not have broken out when it did if three young Nez-Percés had not taken it upon themselves to avenge the death of their kinsman killed last year without cause or provocation. They had waited a year to see if the American law would do justice, but finding that the murderer was allowed to go unpunished, they put him to death themselves. This precipitated the war which Joseph purposed beginning later when better prepared and reënforced, unless the Indian Department should yield to his wishes and restore to him the Wallowa valley.[3]

"These and many other facts prove that the present Indian policy is wrong and should be abandoned at once and forever, and that the Indians should be placed under the military department, and thereby justice would be done the Indians, and Indian wars would cease."

In connection with the above statement the following facts are of interest to the reader. In 1869 the Government assigned a military officer as agent to each agency. In 1870 Congress passed an Act substituting as agents the ministers of the various religious denominations. Accordingly J. B. Monteith, Presbyterian minister, was given charge of the Lapwai agency in northern Idaho. The Lewiston (12 miles from Lapwai) *Teller* of September 1, 1877, says that this agent's ill-advised administration was the chief cause of the feuds between the red and white men. "Agent Monteith's is a numerous family of whom all take a hand in the Indian management. The elder Monteith is a minister of extreme views who insists upon the Indians being saved only by his plan. The Indians do not take to the medicine. They prefer the Catholic priest and his style of talking, because the priests do just as they say, and never try to drive a sharp bargain with them or defraud them in any way."

Father J. M. Cataldo, S.J., (at Lapwai to-day with Father Aloysius Ker, S.J.) first visited the Nez-Percés in 1867. Despite his zeal the Indians remained indifferent, owing to their immorality, polygamy, and other transgressions. In the spring of 1872, at the Indians' own request, he paid them another visit. Resolved

[3] A beautiful valley at the junction of Wallowa and Snake Rivers in eastern Oregon.

to amend their lives, three hundred were received into the Church in the course of the next two years. In 1874 a church was built at a cost of over $2,000, toward which Protestants had liberally contributed. The following year more priests were sent to these Indians. In 1876 came Father Gazzoli, who won the heart of many by his remarkable medical success. The Nez-Percés war greatly hampered the work. Some were killed, scattered, or sent to other reservations. After the trouble conversions multiplied and go on to this day. Archbishop Seghers' visits in 1879, 1880, 1881, 1882 and 1883 gave a new impetus to the noble work.

The causes of the 1877 Indian war were the steady invasion of settlers upon the lands which up to that time had been the Indians' favorite haunts, and the latter's opposition to reservation restrictions and the Government's threats and efforts to confine them therein by force, and last, but not least, the bigoted, arbitrary and unjust administration of Agent Monteith.

The Lewiston *Teller* of April 20, 1877, published a letter of this disturber, addressed to the Commissioner of Indian Affairs, under the date of February 28, 1877, accusing Father Cataldo of prejudicing the Indians against him, of advising them not to go to the reservation, etc. A week later in the same paper appeared the noted Jesuit's simple denial of those charges, as also a copy of a protest and appeal to the same Indian Commissioner by S. S. Fenn, Delegate from Idaho, from which we cull these extracts:—

"I have been acquainted with Rev. Cataldo for ten years. He is an industrious missionary, whose work has been a strong and steady influence for peace. Agent Monteith's charges against him are bare and unmitigated slanders. Witness the thirteen affidavits herewith submitted.[4] Monteith is a disgrace to the public service because of his false reports to the Department, and because of his outrageous conduct in attempting by military force to divest of their property W. A. Caldwell, Sam Phinney, D. B. Randally, and the heirs of William Craig, and in not reporting this to the Department, thus preventing their indemnification, while he (Monteith) and his friends coveted the lands of which he sought to rob those settlers. The agent is the sole cause of all the disturbance and ill-feeling among the

[4] The three last affidavits were those of ex-head-chief Jacob and two other Indians.

Indians. He is guilty of fraud, peculations, and favoritism in the purchase and distribution of agency supplies. By pandering to religious feuds he has driven many from the reserve and has kept others from coming, thus leaving them a source of annoyance to the white neighbors of the reserve."

In conclusion, Fenn in behalf of the people of Idaho asks for the removal of Monteith and the appointment of a suitable man in his place.

The Nez-Percés warriors were led by chiefs Joseph and White-Beard; the whites by General Howard and Col. Nelson A. Miles. The war broke out in May of 1877 and continued uninterrupted from June 23d until October 5th, when Joseph surrendered to the latter at the Bear Pan mountains in northern Montana. One hundred and five United States soldiers and thirteen volunteers were killed, and one hundred and twenty-two were wounded. To capture three hundred warriors, encumbered with their families and stock, required at various times the services of between thirty and forty United States troops, aided by volunteers and Indian scouts. The distance marched by Howard's Army from Kamiah (southeast edge of Nez-Percés County, Idaho) to Bear Pan mountains was over fifteen hundred miles, one of the most famous marches on record. The Shoshones and Bannocks war in Southern Idaho was less expensive in blood (thirty Indians were killed and twelve white men), but the destruction of property was immense.

To resume our narrative, the Silver City *Avalanche* of September 29, 1877, says: "Father Mesplié lectured at Dashaway Hall, San Francisco, recently on the Indian question. He expressed the belief that the Indians are not a difficult class to get along with, when they are justly treated."

The Idaho *Statesman* of April 6, 1878, reproduces, at the request of Major Collins of Fort Boise, this beautiful tribute printed in the *Army and Navy Journal* of the same date:—

"The Rev. Father Mesplié, chaplain in the army, is the man on whom the mantle of Father De Smet has fallen. Since the death of the latter, who was one of the finest characters that the world ever produced, no one has had an influence with the northern Indians

equal to that of Father Mesplié. Thirty-one years ago he came out a young clergyman from France to Oregon, where he officiated under good Bishop Blanchet at the little Catholic church in Oregon City. To the officers of the army who were first stationed in Oregon he was well known, and they would scarcely recognize the handsome slender young priest of those days in the rotund benevolent-looking Padre who is now here in consultation with the President on Indian business. Stationed for some time at Fort Boise, he has been requested by the President and the Commissioner of Indian Affairs to go on a mission to the disaffected bands of Joseph's Nez-Percés, the Black-Feet, Spokanes, and others. For this purpose the Rev. Chaplain, who has been appointed honorary commissioner to the Paris Exposition, will have his leave of absence suspended. He anticipates a good deal of trouble with the northern Indians during the coming summer. He says—what is difficult to believe—that Joseph has his runners constantly passing from Fort Leavenworth, where the Nez-Percés chief is confined, to this people's various bands in the far north, and that the latter obey his commands as implicitly as though he were among them. Father Mesplié says unhesitatingly that the Indians, and particularly Joseph's tribe, have been very badly treated by the Government and by the settlers on their own lands. Also he says that under the present system of Indian agents, we must forever be involved in war, and that the only remedy is to place the control of the Indians in the War Department. Yet he despairs of seeing the change made, as the Indian ring is too strong, and the members of the House of Representatives are disinclined to abandon the patronage of the Indian Department. There is the trouble. No one doubts that the Indians would be treated with perfect fairness, if their supplies were distributed by the Army, but politics and patronage come in ; so millions of money and hundreds of lives must be sacrificed to gratify the politicians."

The Lewiston *Teller* of December 8, 1877, had the following:

"Father Mesplié is thoroughly familiar with the whole system of Indian management. He speaks thus: Agencies counting from five to six thousand Indians are represented at the mission services by at most one hundred and fifty. Maybe half-a-dozen children attend the mission school and learn to read. When the official inspector

visits the agency these half dozen are exhibited as examples of the wonderful progress toward civilization that is being made, while in fact the tribe is as wild as it ever was. The failure is due to many causes. First, ladies are out of place at an Indian mission. They think the Indian filthy and cannot conceal their disgust. Thus their influence is gone. Nothing will raise an Indian's resentment sooner. He deems himself cleaner than they are. Secondly, the agent brings along not only his own wife and children, but his cousins and his wife's cousins and their wives and children to the third and fourth generation, until there is a whole tribe of them. Thirdly, as a rule, the agent cares nothing for the Indian. He looks upon him as a means of making money. Out of a salary of $1,500 a year he supports his wife, his children and his relatives and saves $10,000 to $12,000."

We read this note in the Boise *Weekly Statesman* of June 21, 1879:—

"Rev. Father Mesplié, who was present at the Council recently held with the Indians at the Umatilla reservation, informs us that the Indians, while not altogether satisfied with the results of the Government's dealings with them, will, he believes, accept the terms agreed upon, and conform to the same. All the older and more civilized of the tribe, who know the folly of living in enmity with the whites, or opposing their wishes, are disposed to take lands in severalty as offered; while that class of Indians who are not willing to submit to the necessary restraints of the changed situation, will probably prefer to go upon some of the reservations or wander off among the wild tribes. None of these Indians like the idea of recognizing Moses as their chief, or of living upon a reservation with him."

But, truce to the Indians. My readers must be tired of the scent of the buckskin and of gazing at the feathers and the war-paint.

Life, even among the missionaries of Idaho, had become monotonous. A little variety was needed. It looked lonesome without a resident bishop in Idaho. Was there no priest there inured to the hardships of the sod who would make a fit ruler for that young widowed church? Surely, if any one's beaming face radiated in the eyes of the natives, it was that

veteran's whose name and fame resounded in every cabin and every wigwam of the plains and were heard from the Pacific to the Atlantic. But old Rome is exacting as to requirements, and proverbially slow in filling vacancies. Youthful Idaho was neither. She felt she wanted a bishop; so she made herself one in worthy Father Mesplié. Accordingly, a letter announcing his nomination was sent him. It was certainly somewhat of a surprise; but vague rumors had for years prepared him for the promotion. It was a burden indeed freighted with many cares. But had he ever shrunk from either? "God's will be done!" the good man said. And no sooner had he recovered from the prostrating sense of the burden than he grew conscious of the dignity: "Kneel!" quoth he to his congratulating admirers; "receive my first episcopal blessing." These however looked for something more substantial. Nor had they to wait for it long. The whole-souled and convivial "bishop-elect" longed to show that he by no means lacked the Pauline requirement of hospitality. The beeves and fatlings were killed, and to the merry sounds of the brass instruments many friends were ushered into the banquet hall. The next thing wanted was the regalia of the episcopal office. Anon an order went forth to an old reliable firm. The manager, however, not having read or heard the telegraphic news of the noted priest's promotion, referred the order to the Archbishop of the Oregon province, calling for an explanation of the puzzle. By this time the "new dignitary" himself felt serious misgivings. This is manifested by his Rev. countryman's letter, a translation of which follows:—

OREGON CITY, November 25, 1881.

THE REV. T. MESPLIÉ, *Chaplain U. S. A., Fort Boise.*

My very Rev. Father and respected Friend:—Your very nice letter caused me great pleasure, but, I must own, not the least surprise. Something whispered to me that a communication from you was coming. I delayed answering your inquiry until I could obtain the proper information. There is no definite news on the subject in Portland. I must tell you though, that Mr. Pustet or somebody has been imprudent with regard to you, and a letter of yours has been sent to Portland.

I was quite angry that those who are jealous of you, should play such a mean trick. They profited by it to warm up their stomachs. Mgr. Seghers, who loves you dearly, wrote or will write you on the subject. It was not from him, however, that I got the information. I was badly caught myself, for when in all apparent earnestness some one told me that your episcopal consecration would take place on a certain day, I believed it at once, so likely did the thing seem. I hope nevertheless with St. Paul that the good work you desire will, with God's help, soon be given you. *Qui episcopatum desiderat bonum opus desiderat.* As to myself, if my prayers have any value, I will pray that, should it be God's will that you become a bishop in His Church, He may grant you whatever is necessary *dirigere, regere et gubernare.* I was in Portland last Wednesday. The Cathedral Fair is progressing slowly,—$500 only in two nights. The Rev. Mackin has his church completed. He goes as far as Cascades collecting for his much longed for and now much beloved Bride (*Ecclesia sponsa*).

I thank you sincerely for the good testimony you give me of my former parishioners of The Dalles. I sowed in tears; others, I hope, will reap in joy. So it is on earth. I have altogether but one hundred and fifty Catholics within a radius of two miles from Oregon City. Needless to tell you, I have to beg my meals. Time was when my Breton vanity would have balked against this; but now life's trials have made me wiser.

Pray much for me, and let us patiently and hopefully bide God's will, and let me hear from you as soon as you learn something.

I am, dear and venerable Father,

Respectfully and affectionately yours,

L. GAUDON.

Here come we to the last item, found in an Idaho paper, the Silver City *Avalanche*, August 12, 1882, about the subject of this sketch.

"We had a pleasant call last week from the Rev. T. Mesplié, who passed through our town on his way to California. He is one of the pioneers of this coast, having arrived in Oregon in 1847. Since then he has rendered valuable service to his Church and to the people at large. He was for a long time at The Dalles and Vancouver, where he became acquainted with Grant, Sheridan, and many of the leading men of the late War. Through his acquaintance with Grant and

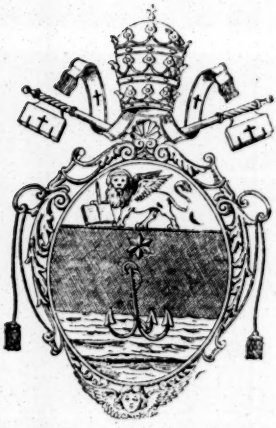
Sheridan he was appointed Chaplain of the U. S. Army, a position never before held by a Catholic priest. Father Mesplié must be sixty years of age, but is yet hale and hearty, and draws his $1,500 per annum regularly from Uncle Sam. He is at present stationed at Boise Barracks."

Judging from the title of certain records by Father Mesplié, *Thirty-five Years' Missionary Labor West of the Rocky Mountains*,[5] I conclude that he retired from duty in Idaho in 1882. After returning to his native country and spending six years there, he came to visit relatives in California, where he died at Grass Valley on November 20, 1895. To him and all the noble band of pioneer missionaries apply the words of the Beloved Disciple: "From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them" (Apoc. 14: 13).

CYRIL VAN DER DONCKT.

Pocatello, Idaho.

[5] A Canadian paper said of the above most interesting history of the Indians and Whites that it was published by Sears and Cole; but his own relatives know not what has become of the valuable work, whether it was ever printed or whether the MS. was lost. "There is One who knoweth and judgeth."



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

CANONICI AD CIRCULUM VENIENTES ET AB ILLO RECEDENTES AD "AGNUS DEI" GENUFLECTANT UTROQUE GENU, NISI EXTET CONSUETUDO GENUFLECTENDI UNICO GENU.

A Sacrorum Rituum Congregatione expostulatum fuit: Utrum in Missa solemni coram Episcopo celebrata Canonici venientes ad circulum et ab illo recedentes ad *Agnus Dei*, utroque genu genuflectere versus Altare debeant, vel debeant et possint genuflectere unico genu?

Et Sacra eadem Congregatio, referente subscripto Secretario atque audita sententia Commissionis Liturgicae rescribere rata est: *Affirmative* ad primam partem, nisi ex consuetudine obtinuerit genuflexio simplex iuxta Decretum *Rhemen.*, 20 Maii 1904, et quoad secundam partem, provisum in prima.

Atque ita rescripsit, die 4 Novembris 1904.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

IN OMNIBUS DEFUNCTORUM ANNIVERSARIIS DUPLICANTUR ANTIPHONAE.

Hodiernus sacris caeremoniis praefectus in Ecclesia Cathedrali Ceneten., de consensu Rev.mi sui Episcopi sequens dubium Sacrorum Rituum Congregationi, pro opportuna declaratione humillime proposuit, nimirum:

Utrum verba Rubricae Ritualis Romani, cap. 4, *Officium defunctorum*, quae ita leguntur "*In die vero . . . anniversario duplicantur Antiphonae*," intelligenda sint de primo tantum anniversario vel etiam de caeteris anniversariis sequentibus annis celebrandis?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, respondendum esse censuit:

Negative ad primam partem, *Affirmative* ad secundam.

Atque ita rescripsit, die 4 Novembris 1904.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

I.

EXPLICATUR DISTANTIA INTER ECCLESIAS PRO LUCRANDA INDULGENTIA PORTIUNCULAE.

E.mus et Rev.mus Archiepiscopus Mediolanensis huic S. Congr.ni Indulgentiis Sacrisque Reliquiis praepositae sequentia dubia exhibuit solvenda circa modum quo metienda est distantia inter duas ecclesias, quae privilegio Indulgentiae de *Portiuncula* nuncupatae ditatae sunt, quum in Brevibus Apostolicis nec non in Rescriptis huius S. Congregationis apponitur clausula: "Dummodo eo loci nulla extet Franciscalis Ecclesia, aut alia simili ditata privilegio, vel, si extet, unius saltem milliarii spatio ab ea distet;" nimirum:

I. Qualis sit mensura metrica, quae unius milliarii spatio respondeat?

II. Quomodo talis distantia (unius milliarii) sit metienda; an

ex via communi, quae ab omnibus peragatur, vel ex quibusdam semitis, quae utramque Ecclesiam inter se coniungunt?

III. An clausula supradicta privilegium irritum faciat, quando distantia non existit inter unam et alteram Ecclesiam privilegia *Portiunculae* ornatam?

Et E.mi Patres in Generali Conventu ad Vaticanum habito die 18 Augusti 1904 propositis dubiis responderunt:

Ad I^um. Milliarium respondet metris 1489.

Ad II^um. *Affirmative* quoad 1^am partem; *Negative* quoad 2^am.

Ad III^um. *Affirmative* post annum 1878, quo praefatae clausulae appositio fuit praescripta.

Quas E.morum Patrum responsiones relatas ab infrascripto Cardinali Praefecto in Audientia habita die 14 Septembris 1904, SS.mus D.nus N.er Pius PP. X benigne confirmavit.

Datum Romae ex Secretaria eiusdem S. Congregationis, die 14 Septembris 1904.

A. *Card.* TRIPEPI, *Praef.*

L. † S.

† D. PANICI, *Archiep, Laodicen., Secret.*

II.

CONCEDITUR INDULGENTIA 300 DIERUM INVOCANTIBUS SS. NOMINA IESU ET MARIAE.

Beatissimo Padre:

Antonio Maria Grasselli, Arcivescovo di Viterbo, prostrato al trono di V. S., umilmente implora a favore di tutti i fedeli, ogni volta che divotamente invocheranno colle labbra, o almeno col cuore, i nomi SS.mi di Gesù e di Maria, l' indulgenza di 300 giorni, applicabile anche alle anime purganti.

Che della grazia, ecc.

Ex audientia SS.mi diei 18 Septembris 1904.

SS.mus D. N. Pius PP. X benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 10 Octobris 1904.

A. *Card.* TRIPEPI, *Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

III.

IN ERECTIONE STATIONUM VIAE CRUCIS, CRUCES AFFIGI POSSUNT SUPER SCAMNA, DUMMODO SINT INAMOVIBILIA ET SATIS ERECTA.

Huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae, circa locum ad quem Cruces affigi debeant in erectione Stationum Viae Crucis, sequentia dubia dirimenda sunt proposita:

I. Utrum ad validitatem erectionis sit essentialis conditio, ut Cruces ad parietem tantum affigantur; an vero affigi possint etiam supra scamna, quin erectio sit invalida?

Et quatenus affirmative quoad 1^am^ partem:

II. Utrum erectiones dictarum Stationum cum affixione Crucium supra scamna, convalidatae censendae sint a recentioribus Decretis huius Sacrae Congregationis, quibus sanati fuerunt omnes defectus admissi in erigendis Stationibus?

Et E.mi Patres, ad Vaticanum coadunati die 18 Augusti 1904, responsum dederunt:

*Ad I^um^*. Quoad 1^am^ partem *Negative*; quoad 2^am^ *Affirmative*, dummodo scamna sint inamovibilia et satis erecta.

*Ad II^um^*. Erectiones Stationum cum affixione Crucium supra scamna inamovibilia non indigere sanatione; erectiones vero Stationum cum affixione Crucium supra scamna amovibilia convalidatas quidem esse a recentioribus Decretis huius S. C.; iniungitur tamen, ut Cruces a scamnis amovibilibus removeantur, et ad locum stabilem affigantur.

De quibus relatione facta SS.mo D.no N.ro Pio PP. X in audientia habita ab infrascripto Cardinali Praefecto die 14 Septembris 1904, Sanctitas Sua E.morum Patrum responsiones ratas habuit et confirmavit.

Datum Romae ex Secretaria eiusdem S. C., die 14 Septembris 1904.

A. *Card.* TRIPEPI, *Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES:—

1. Answers that canons when approaching or leaving the *circulus* at the *Agnus Dei*, in solemn Pontifical Mass, genuflect on both knees, unless there is a contrary custom.

2. Interprets the rubric of the Roman Ritual,—"*In die vero . . . anniversario duplicantur Antiphonae*," as applying not only to the first anniversary, but also to the subsequent ones.

S. CONGREGATION OF INDULGENCES:

1. Defines a *milliarium* (the distance that should intervene between two churches that have the Portiuncula privilege) to be about 1628 yards.

2. An indulgence of 300 days, applicable to the holy souls, is granted to the faithful who devoutly invoke the Holy Names of Jesus and Mary.

3. Decides that it is not essential for the valid erection of the Stations of the Cross that the crosses of each Station be attached to the wall of the church; the crosses may be attached to the seats (choir chairs along the walls), provided the seats are fixed and high;—also that the sanation granted by recent decrees of the S. Congregation holds good for the erection of Stations at which the crosses had been affixed to movable seats. It is recommended, however, that in the latter case the crosses be removed to a stationary position.

MEDIÆVAL MNEMONICS.

There has appeared recently, in Germany, a curious volume with the title of *The Golden Compass*.[1] It is a novelty, although

[1] *Der goldene Zirkel.* Eine praktische Denkmethode, wodurch über jeden Gegenstand einer Wissenschaft zahlreiches Gedanken- und Beweismaterial gefunden werden kann.—Für Redner u. alle Freunde der Wissenschaft zusammengestellt von

it has been known to scholars heretofore, being a translation from the Latin, the original of which was published at Salzburg in 1689, and came from the pen of a learned Capuchin Father.

It is, in fact, a typical illustration of mediæval mnemonics, and a decided improvement on the *Ars generalis* of Bl. Raymund Lullus (1315 A. D.), which reduced the lofty, heavily-armored conceptions and conclusions of mediæval scholastic philosophy to a practical form.

It is true, St. Thomas and his worthy colleagues had become intimately acquainted with, in fact had mastered, the various and manifold branches of the sciences, and in consequence they did not fail to direct their peerless powers of research to the formal parts of knowledge. Indeed, the mediæval philosophers acquired a wonderful facility in distinguishing and counter-distinguishing, in disjoining and combining the various ideas and thoughts, and this so much so that upon entering the arena of practical life they were quite fitted to take their places as preachers, confessors, teachers, writers. They quickly acquired a readiness in handling the burning questions of the day.

Despite these excellent results, however, derived from the practice of the scholastics in their habitual studies, there was something lacking in the practical order, a missing link in the chain of training which was not supplied until Raymund Lullus had written his *Ars universalis*.

Lullus was, to a certain extent, a self-made philosopher, an auto-didact. Not trained in the Aristotelian methods of those days, his fertile mind spontaneously evolved something of an original type. Thus he came to construct his system of mnemonics, which, viewed on the side of practicability, must needs be regarded as a timely improvement on the formal logic of the schools. For he did not confine his studies in logic to the field of philosophy, as it was then understood, but ingeniously applied it through a contrivance of coördinations and subordinations of different "praedicata, questiones, subjecta, virtutes," etc., to the whole

R. P. *Juvenalis* von *Anagni*, Provinzial der Tiroler Kapuzinerprovinz.—Frei aus dem Lateinischen übersetzt, mit Anmerkungen versehen u. mit einem Anhang erweitert von P. Franz Seraph Haggenmiller, Mitglied der bayerischen Kapuzinerprovinz.—Augsburg, 1904. Literarisches Institut von Dr. M. Huttler (Michael Seitz).

range of human science, to all things of daily use. His "Art" has more of an inventive than of a retentive character; therefore, it is not a mnemotechny in the accepted sense of the word. It aims principally at originality, stimulating the mind to find and detect new ideas and new relations thereof. Hertling was of the opinion that scholastic philosophy would have been saved from the destructive influences of the fifteenth century, if Albertus Magnus had been succeeded by philosophers with his aptitude for the natural sciences.

But the *Ars universalis* of Lullus was, like the ground-breaking activity of Blessed Albert, ill-started in the domain of natural sciences. Still more, the significance of the book was misunderstood. During the Middle Ages hardly anyone outside his school took interest in it. Later on, after the natural sciences had seemingly lessened the traditional forces of scholastic argumentation as prevalent during the fifteenth century, some independent minds interested themselves in Lullus' work,—suggesting that its methods might easily be applied to a proper use and appreciation of the natural sciences. Agrippa of Nettesheim (d. 1535) and the ill-famed Giordano Bruno (d. 1600) were enthusiastic patrons thereof. The Jesuit, Athanasius Kircher (d. 1680), one of the leading scientists of his day, the inventor of *laterna magica*, elucidated in two folio volumes (Amst., 1669) the *Ars universalis;* and the great Leibnitz (d. 1716) "strained," says Werner,[2] "his mathematical genius in his work *De Arte Combinatoria* to shape a mathematical system of human thinking out of the *Ars Lulliana*." The seventeenth and eighteenth centuries witnessed the activity of other minds improving on the *Ars*,—e. g., the Jesuit, Caspar Knittel;[3] the Capuchin Father, Juvenalis, author of the Latin original of the present book (*Artis magnae sciendi brevissima synopsis*, 1689); Bernhard de Lavinheta, who in his *Opera Omnia*, Cologne, 1612, applied the *Ars Lulliana* to such special branches of knowledge as rhetoric, medicine, mechanics, law; furthermore, the famous Protestant theologian, Alsted (d. 1638), who wrote an encyclopædic work on natural sciences, as then known.

These names are sufficient warrant for the excellence of the

[2] Thos. Aquin., III vol., p. 528.

[3] *Via Regia*, Prag., 1682.

system, and for the usefulness of the volume at all times, but especially now when the vagaries of speculation are apt to carry minds away from more solid methods of thought. It differs from the well-known topics of Aristotle's rhetoric in that it is not being restricted to any one branch of science; it is applicable to all. It covers the whole range of knowledge; every science, every branch thereof, may be illustrated by it. New material for thought or argument will readily find place and adapt itself under this method, which is moreover easily mastered. Seventy-two terms, which are not difficult to learn, will, with some practice, so hold the observing powers of the mind as to fix the subject through them in the memory.

How is this possible? The strictly logical association of the various names with each other gives us the clue to the solution of this question. If the first names be once committed to memory, the others cannot escape, on account of their intimate connection. This method, therefore, is of great service to preachers and writers. The practice of memorizing a sermon word for word is more or less the part of weak and unforceful speakers, although for some it is the only means of safety; and, so long as a speaker remains insufficiently trained, he is bound to select the lesser evil of a verbal reproduction to that of a break-down.

Historically, this method is the practical outcome of mediæval scholastic philosophy and theology; but it is also its logical outcome. From this we may infer that this method aids the mind in the acquisition of scientific knowledge also. Whoever regards scholastic philosophy and theology as the only true system of the various systems obtaining at present, will find in the *Ars* an extrinsic guarantee of the soundness of the system, inasmuch as it has an historical and logical bearing on scholasticism proper. In it we find no fantastic combinations, no illogical coördinations and subordinations. Everything is worked out in harmony with the laws of scientific logic.

In rhetoric the "topics" of Aristotle are still the guiding norm, but not so in logic. The attempt of Ramus to construct a logic on the topics of rhetoric, and in direct opposition to Aristotle's logic, proved, as the history of philosophy teaches, utterly abortive, just as the efforts of Spinoza, of Godfrey Plouquet (d. 1790),

and others to apply the mathematical method to philosophy were futile. No such criticism can be made of the method before us.

The translator's work is well done. In the appendix the author's principles are applied to special subjects, a feature lacking in the original.

From what has been said, it will be evident that the modest volume is of real usefulness to the student and to the instructor; indeed, one might say that it supplies a very essential requisite of mental training to the professional educator. In this sense, what the author wrote in 1689 is still true. The experience of everyone who has so far acquired a mastery of this method, will testify that it is a valuable pathfinder and stimulus to thought.

FR. JOHN LENHART, O.M.CAP., PH.L.

THE BISHOP'S DRESS AT FUNERALS.

Referring to a statement in THE ECCLESIASTICAL REVIEW (July 1904, p. 76), concerning the color of the Bishop's manteletta at funerals, which should be black and not purple, a prelate writes to us:

De Herdt, who seems to be good authority, in the first volume of his *Praxis Pontificalis* (p. 17) explicitly says that, although the Ceremonial prescribes a distinction of black and purple for certain occasions, the contrary practice at Rome (where prelates wear purple at funerals), has made the custom universally lawful.[1] As a matter of fact, few, if any, of our Bishops wear the black manteletta at funerals, as was evident lately at the obsequies of Archbishop Elder. Now since the rules of the Ceremonial do not absolutely prescribe black at funerals (though the text of the *Caeremoniale Episcoporum* is hardly clear on the subject), why should the custom be maintained, since it simply creates differences of practice, which people cannot understand, and we cannot justify?

In answering the above doubt, we have first of all to state that De Herdt, as he explicitly mentions, rests his assertion upon an observation by Catalani, the well-known commentator on liturgical

[1] "Quamvis Episcopi juxta caeremoniale hoc loco quibusdam diebus violaceum et aliis nigrum induant habitum; minime tamen, ut Catalanus hoc loco de suo tempore testatur, is ritus servatur."—De Herdt, *Praxis Pontificalis*, l. c.

books during the time of Benedict XIV. De Herdt refers to this author as witnessing the usage of his time in Rome and Italy, where the Bishops habitually wore the purple as they do still, not only at funerals but on all other occasions for which the *Caeremoniale Episcoporum* prescribes the use of black. As Catalani, living in the Savoy, was not particularly familiar with the Roman customs, he inquired, as he tells us, from the Papal Masters of Ceremonies, the reason of this open violation of rubrics, the observance of which was just then being emphasized by the legislation and reforms of Benedict XIV. The answer was that the Roman prelates did not wear black, except at the death of the Pope. Now apparently, De Herdt (and it would seem Catalani himself) entirely overlooked the significance of this answer, although both authors mention it. Neither of them appears to have realized that the Roman Court has a special ceremonial, to which all the Bishops in the Papal household and in Rome are held. The details of this ceremonial are not, of course, mentioned in the ordinary *Caeremoniale Episcoporum.* Touching the point under discussion here the rules of the Papal Ceremonial prescribe as follows :—

As the Pope always wears white to indicate his singular position as Vicar of Christ, and as he represents the ever-living authority of Christ, all marks of mourning are excluded from his surroundings. Hence, the etiquette of the Papal household forbids the use, at any time, of the emblems or dress of mourning in presence of the Pope, or in the immediate Pontifical jurisdiction during his life. This applies alike to the churches and to the apostolic palace. Only at the death of the Pope, and during the time which elapses until the election of a successor, do prelates in Rome assume the regular mourning dress of their office.

Evidently, neither Catalani nor De Herdt knew the reason of this usage, but considered it merely a custom tolerated at Rome. Montault, however, whom we quoted before on the subject of ecclesiastical dress and etiquette, is much better informed. He not only lived in Rome, but was a member of the Papal household, and studied his special subject with great care. He writes: "The pontifical court does not permit mourning, that is to say, the regular mourning dress is not worn at Rome, neither outside

nor in the church, and least of all in the apostolic palace, because of the presence of the Pope, which exacts a particular etiquette and solemn observance. Even bishops are not exempt from this rule, and whilst in Rome they do not use the customary black dress.[2]

Hence, whatever usage may have obtained in this regard, it cannot be said to be proper, or to have any authoritative sanction outside of Rome. Just as Cardinals wear purple trimmed with red, when attending funerals ordinarily away from Rome, or at the Pope's death in Rome, so Bishops wear the black cassock, manteletta, etc., trimmed with violet, on similar occasions.

THE FEDERATION OF CATHOLIC SOCIETIES.

From among a number of comments on the article entitled "The Part of Priests in the Federation of Catholic Societies" which appeared in our last issue, we print the following. The suggestion of the Right Rev. Bishop of Trenton that the objections and difficulties in the way of complete federation be discussed in the pages of the REVIEW, where the subject will reach practically all the priests in the United States simultaneously as through no other single organ, is a most welcome one, since it makes for unity of purpose and method in a matter in which the whole body of the Clergy must be intelligently interested. We gladly open the pages of the REVIEW to further communications on the subject from those who are in position to contribute to a better understanding of the principles involved in complete harmony of public action on the part of the Catholic body in the United States. EDITOR.

(Communicated.)

MY DEAR DR. HEUSER:—I have just finished reading your article on Federation, and I hasten to congratulate you on its contents and the recommendations made. No one not intimately connected with

[2] "Le cour pontificale n'admet pas le deuil, c'est-à-dire, ni à l'ordinaire, ni à l'église, encore moins au palais apostolique à cause de la presence du Souverain Pontife, qui exige une étiquette et une solennité particulières.—Les évèques eux-mêmes sont soumis à cette règle, aussi en cour de Rome, ne font-ils pas usage de costume noir agrémenté de violet. . . . Les évèques prennent le noir agrémenté de violet au lieu du violet, qui est leur insigne ordinaire."—*Le costume ecclesiastique*, pp. 136 and 352.

the establishment and growth of the movement, can appreciate the difficulties that have confronted it at nearly every step. What you say about the clergy and the laity working together is very true. In our day and generation it is only united, intelligent effort that is successful and productive of the best results.

There is great lack of interest manifested by some societies; for instance, the Knights of Columbus have, as a body, never recognized the Federation. On account of this, at the Detroit National Convention, the scheme of parochial and institutional representation was passed. After all, the parish is the best unit to work from, since it secures the interest of both clergy and laity, and at the same time eliminates all jealousy and selfishness.

In my opinion it was a wise thing to begin with the societies, but we cannot stop there; we must work down to parish representation to obtain and promote the objects of Federation, as we want all our people united in the organization.

Again, some tangible question must be suggested to work on, to show that we are active, and to demonstrate the influence of twelve millions of Catholics in the advancement of their civil, religious, and social interests. It was proposed at the Detroit National Convention that we take up the *Divorce Question* in the State legislatures, or at Washington, but our Committee on Law has not yet reported.

Let me add that the Federation invites and welcomes legitimate criticism. Its leaders are convinced that the entire Catholic body favors the methods and aims of the movement, but unanimity as to the means of uniting the Catholic nationalities of the United States has not been reached. A thorough discussion in the pages of the REVIEW would be beneficial.

With kindest regards, I am

Very truly yours,

† JAMES A. MCFAUL,
Bishop of Trenton.

(Communicated.)

DEAR SIR:—My attention has been called to the article by Father Heuser on "Catholic Federation," and I feel the truth of his charge about the indifference of the clergy to the movement. I am a Knight of Columbus, and our organization, as is well known, has not, so far, affiliated with the Federation societies. This looks, perhaps, like the indifference of which Father Heuser speaks, for there are many priests

among the Knights of Columbus who probably share the sentiments which prevented our affiliation to the Federation. I want to say, however, that, so far as my own understanding of the matter goes, the reserve of the Knights of Columbus is not due to indifference in promoting the worthy objects of the Federation. The society of the Knights has grown so rapidly, and has shown its purpose and power to exercise influence for good so determinately, that many of us feel that we should sacrifice more than we gain by Federation. It would oblige our society, which, by itself, might take up any Catholic issue successfully, to conform to policies which would perhaps hamper our independence, by leaving the controlling influence to smaller societies, whose representatives, no doubt, claim equal voice in the common councils of the Federation.

But I do not see why this desire of the Knights of Columbus to keep intact their own autonomy should prevent our uniting with any or all other organizations, not as a permanent federation, but whenever the question of defending common Catholic interests comes up. What hinders the Federation societies from saying to us: Gentlemen, we think it expedient to make a concerted movement for the defence of Christian principles in pleading for uniform divorce laws, or for equal representation in our common school system? The Knights of Columbus could not refuse such an appeal, and a programme could always be submitted to which all would have to pledge themselves. It would be like a fight of State militia and National corps and volunteers in the war, all of whom act under one directing policy, without losing their independence as separate organizations.

Respectfully,

J. HICKEY.

(Communicated.)

REVEREND DEAR EDITOR:—Your article on Federation in the last issue of the REVIEW has given many of us laymen (for whom perhaps it was not intended) unbounded satisfaction, and we are sure that it will lead to good on all sides.

If missteps have been taken in the work of organizing this national movement; if the far-seeing point to dangers ahead that may arise under unwise direction of the federated societies; if Federation cannot show hands full of good works yet,—we must be patient, and help rather the more. For the end sought by Federation is now pretty generally recognized as good and necessary, and to let go for naught

the results so far attained in the way of unifying the Catholic forces for our common interests throughout the country, would be putting back the hands of the clock. Your plea, therefore, to priests for renewed activity in this work is welcome and, I believe, timely. Without the earnest coöperation of our priests, I do not see how our disjointed societies are to be brought into one working body for Federation purposes.

This is not to say, however, that the movement should be a clerical one. It is Catholic, made up of priests and people alike, on an equal footing, according to the wise counsel and ability of each. For this reason I do not see the wisdom of giving parishes delegates, as was proposed at Detroit. Parish representation, practically, would lay any meeting open to the charge of being swayed by the pastors, whose delegates could be more easily "caucused" than the other delegates from independent societies. It will not do to say that the danger of undue clerical influence is remote. Remote or not, the suspicion is already abroad, and is talked of freely. Besides, it is hard to see on what fair grounds the pastor of each parish is given the privilege of two voices with two votes in meeting, to represent a body (the congregation) which may be already well represented in part, through the members of that parish who are regularly elected delegates from their societies affiliated with Federation. And are not the clergy already well enough represented (by the Advisory Board, made up exclusively of the members of the Hierarchy), in a movement which is so much heralded as a lay one?

Ideally, no less than practically, Federation is neither lay nor clerical, but Catholic. So let there be no privilege, no preference, no race, no class; but, as you say, the headship to the fittest.

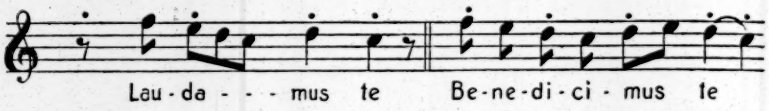
CATHOLICUS.

QUERIES ABOUT PLAIN CHANT.

(Communicated.)

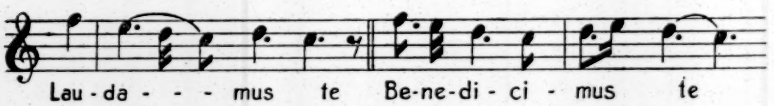
1. Our Regulations here require us to select our Church music from Singenberger's Catalogue. I have applied in vain for a copy to Ditson, Benziger, Pustet, and our local Catholic bookseller. Where can I get it? (Apply to Prof. J. Singenberger, St. Francis Seminary, Milwaukee, Wis.)

2. Knowing something of music, I have been studying the Solesmes Plain Chant system. The Proœmium of the Fathers' *Manuale*

Missae tells us that, as we have always understood, the beauty of the chant depends largely on the proper rhythm, which is not indicated by the written music. They proceed, therefore, to indicate that rhythm by marks of emphasis placed over the notes, *e. g.* (page 21):

Now, doesn't this imply two things?—first, that we sing words to music, without retaining the proper accent of those words, unless compelled to do so by the music; and secondly, that the good Fathers presume other nations to pronounce Latin as the French do, without accent,—that is unless we hold that a Frenchman accents the last syllable of every word?

And surely, it implies something else, namely, that our musical notation is deficient, in that we have no way of conveying that rhythm, except by tradition, or by emphasis-marks external to the stave.

In teaching my people to sing Plain Chant, I have ventured to alter, or rewrite the music, following the rule that when a composer wants to accent a syllable, he places it at the beginning of a bar, *or lengthens its note.* Thus rewritten, our stave given above appears thus:



I contend that this rendering is virtually the same as the other, and places the plain chant within the reach of all, without requiring a special teacher. I admit that I would shorten the note following each accented syllable, as well as give every such syllable a long note. In theory there is certainly a difference between emphasis, accent, rhythm, and length of sound; but is it so in practice?

Moreover, may I not suspect that much of the so-called rhythm which puts musical accent on otherwise unaccented Latin syllables, in the Solesmes version, is nothing more than the peculiar French pronunciation of Latin?

J. H. QUESTED.

THE CROSSES OF THE "VIA CRUCIS."

Qu. I bought new Stations of the Cross for my church. Instead of getting a formal reërection, I took the little old crosses of the former stations, and fastened them *behind* the new crosses,—out of sight. So the old crosses are there. The stations then are really unchanged, but invisible. Is that proper?

Resp. Probably so; although the S. Congregation has decided that stations in which the wooden crosses are inserted in the back of iron crosses so as to become invisible are illicit, because the *wood* must be visible. This, however, is likely to refer to the material only because of the fact that iron does not properly represent the *lignum crucis.*

CHALICES OF GLASS.

Qu. The S. C. R. says we can, in no case, say Mass without an altar-stone. A priest is miles away in the country, on Sunday, the people assembled, when the priest finds he has forgotten the chalice. Can he not use a wine-glass, or something similar, without attracting the people's attention? I can find no absolute prohibition of this in books of theology, or decrees, as I do in the altar-stone case.

Resp. The Rubrics of the Missal forbid glass cups for the celebration of Mass. See *De Defectibus circa missam occurrentibus*, Missale X, 1.

"SERTA TER DENIS."

Qu. In your next number kindly explain the following quatrain from the hymn at Lauds of St. John the Baptist:

"Serta ter denis alios coronant
Aucta crementis, duplicata quosdam;
Trina te fructu cumulata centum
Nexibus ornant."

Resp. The Rev. Dr. H. T. Henry, whose English version of the above-mentioned hymn we published some years ago in the ECCLESIASTICAL REVIEW, commenting on this crux of translators, writes:—

"The reference here is, of course, to the Parable of the Sower. The seeds which fell upon good ground brought forth fruit,

'some an hundred-fold, some sixty-fold, and some thirty-fold' (Matt. 13: 8). And so, in our Saviour's own explanation of the parable, they who hear the word, and understand, and bear fruit, yield, the one an hundred-fold, and another sixty-fold, and another thirty-fold (v. 23). But how shall these three divisions be clearly expressed in a translation? Caswall is not so happy here:

> Of all the diadems that on the brows
> Of Saints in glory shine,
> Not one with brighter, purer halo glows,
> In Heaven's high Court, than thine.

"Better is the version in the Marquis of Bute's Breviary:

> Saints with their crowns shall glitter, some with increase
> Thirty-fold, some with double wreaths shall shine,
> Yet shall no other diadem of glory
> Glitter like thine.

"But what does 'double wreaths'—a literal translation of *duplicata*—mean? The idea in the mind of the author of the original seems to be rather 'double wreaths' than a simple 'sixty-fold.' If that be so, the translator should similarly have given some parallel rendering to *trina*. St. Jerome and St. Athanasius assign the lowest of the three crowns to chaste nuptials; the next higher, to continent widows; the highest, to virgins. St. Augustine assigns the thirty-fold to marriage, the sixty-fold to virginity, the hundred-fold to martyrdom. But neither of these interpretations would apply to a trinal crown for the Baptist. Had the author a unique application in mind,—expecting that his readers would easily understand the three-fold crown on the Baptist's brow to be, first, that of the Prophet; secondly, that of the Virgin; and thirdly, that of the Martyr? It may be; and in that case the *trina* would have a parallel meaning with *duplicata*,—that is, *duplicata* would not then mean strictly sixty-fold, but simply a double crown; just as *trina* does not mean ninety-fold, but a triple crown."

Dr. Henry's own translation, remarkable for the triple rhyme whilst preserving the meter of the original, reads:

> Some crowns with glory thirty-fold are shining:
> Others a double flower and fruit combining:
> Thy trinal chaplet bears an intertwining
> Hundred-fold fruitage.

DISTRIBUTING HOLY COMMUNION "A TEMPORE AD TEMPUS."

(Communicated.)

Permit me to call your attention to the following: —

In the December number of the REVIEW, p. 604, it is stated that the S. C. R. (3) "prohibits the indiscriminate distribution of Communion outside Mass, when Masses are celebrated at convenient intervals (*a tempore ad tempus*)."

It seems to me that the meaning of the decree on p. 598 is, that Communion may be distributed only during that part of the day within which Mass may be celebrated; not, for instance, late in the afternoon, "usque ad occasum solis." "Communion may be distributed "*a tempore*" *quo incipit permissio celebrandi Missam* "*ad tempus* "*quo cessat talis permissio.* O. F. M.

THE USE OF THINGS BLESSED.

Qu. Would you kindly inform me if there is anything unbecoming or irreverent in using the remnants of blessed candles for waxing purposes; presupposed, of course, that they be melted into another form before using them thus?

Resp. Surely not. The distinctive blessing given to candles ceases when the candles by being melted cease to be candles. As for the general blessing imparted to the material of the wax, it is quite in harmony with the intention of the Church that we should have her blessing upon everything that serves a lawful use. Irreverence could be caused only by an abuse of the thing blessed, which means that it is either used for a dishonorable purpose, or used in a manner which would be sure to create scandal in turning the use of the thing from its intended purpose. None of these conditions is contemplated in the supposed case.

PLACING THE BLESSED ASHES ON THE HEAD.

Qu. In the case of religious whose forehead is completely covered by the bandeau (white linen), should the blessed ashes be placed on this part of the head-dress? Could the custom which obtains (against the rubrics) in some places, of placing the ashes on the top of the head, be followed?

Resp. The rubrics simply say that the celebrant is to place ashes "in capite." This is interpreted to mean on the head, "super capillos" (the hair), and in the case of clerics, on the

"tonsure." With regard to women, rubricists mention expressly that the ashes are not to be placed on the veil or cap, but on the hair; and where this cannot be conveniently done, a mark is made with the ashes *on the forehead* as near the top as may be: "imponit (celebrans) cineres non super velum, sed supra capillos aut in fronte."[1] "Mulieribus quoque supra capillos imponuntur cineres, *si commode fieri potest.*" (Tetam., Gavant., Merat., Cavalieri aliique, *ibid.*)

DISPENSING PROTESTANTS.

Qu. Does the Sovereign Pontiff, in promulgating new laws (ecclesiastical), expressly exempt Protestants, so that they may be considered dispensed from observance of such laws, and hence be free from the sin of disobedience to the lawful authority of the Church whom all are to obey?

Resp. An exemption or dispensation given to Protestants with a view of lessening formal sin, could hardly have any purpose. Protestants are *not supposed to believe* that the Pope has authority to make laws for them; hence, their not observing such laws cannot be imputed to them as sin. They are not to be classed with persons *who believe* in the authority of the Pope, but *do not observe* his commands, which is the case of recalcitrant Catholics. Sin, in this case, supposes knowledge of the ecclesiastical law, or, at least, a *culpable* neglect of such information as leads to a knowledge of the law and its authoritative sanction,—a condition which we may not assume to exist in the case of those who profess themselves Protestants. It is true that there are certain ecclesiastical laws which, in the mind of the Church, affect the status of Protestants, such as the laws of clandestinity in marriage, which, under certain circumstances, declare null and void a contract between baptized persons who have neglected certain formalities, whether they profess the Catholic faith or not. In these cases, the Pope, for the reason that the promulgation of such laws affects the external condition of persons living in a given territory, expressly exempts or may exempt baptized Protestants from such ecclesiastical law; but there is, in these cases, no question of sin, but only of the validity of an external act made dependent on the promulgation of the law.

[1] *Manuale Liturg.*, Appeltern, Vol. I, p. 473.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

WE have had monographs enough and to spare on special questions connected with the life or the times of St. Paul. We have had controversies on the Pauline chronology, dissertations on the authenticity of the Pauline Epistles, contributions to our knowledge of the geography, the government, and the means of travel that existed in the days of the Apostle. But now Professor Carl Clemen, of Bonn, has given us a work in which he claims to summarize the results of all recent investigations concerning the life and the work of St. Paul.[1] The works of Hausrath, Sabatier, Renan, Farrar, and Ramsay have been laid under contribution; all articles published concerning the subject have been duly weighed, if indeed they possess any weight whatever; and thus Professor Clemen has compiled a work that may be opposed, but cannot be ignored. The author will be the last man to take offence at any dissent from his results. He is so candid as to refute his own former tenets on certain Pauline questions. But to return to the work itself, we cannot do better than draw attention to its principal divisions in order to give an accurate idea of its character. The first volume contains the critical apparatus, the second gives the history of the life of the great Apostle.

I. **The Critical Apparatus.**—The first volume of Clemen's work, which runs up to 416 pages, contains the Preface, a Chronological Table, and two Indices. All this forms only the shell; the body of the volume contains three treatises: (1) it explains the assumptions on which Dr. Clemen proceeds in his investigation; (2) it discusses the sources; (3) it considers the Pauline Chronology.

1. *Assumptions.*—It speaks in favor of our writer that he does not pretend to conduct his scientific investigation without assumptions. Unfortunately the assumption emphasized by the writer is one that cannot be granted him even in the light of pure reason.

[1] *Paulus, Sein Leben und Wirken.* Giessen, 1904, J. Ricker; 2 vols.

He maintains that miracles and revelation, taken in the ordinary sense of the words, are inconceivable. Any account therefore containing either the report of a miracle or the contents of revelation must be ruled out of the court of history. The appearance of the risen Saviour can be nothing but a subjective vision; the Resurrection itself is nothing but a spiritual survival. All this is wholly false, but it is thoroughly honest; after learning Dr. Clemen's principles, we know how to judge of his conclusions.

The question of Biblical miracles has been discussed repeatedly during the course of the last few years. B. Maréchaux has shown that it is quite impossible to explain them as merely hypnotic or magic phenomena.[2] J. H. Ziese repudiates the idea that miracles are mere whims of Divine Omnipotence; they rather restore the order of the universe disturbed by sin, and they are in accord with the respective condition of the historic development reached by this universal restoration.[3] The rationalistic view of the Biblical miracle is set forth by F. Ziller.[4] The writer finds that the concept of the miraculous corresponds with the phases of the religious development of Israel as upheld by rationalistic writers. G. Fulliquet devotes to the subject a volume of some 470 pages.[5]

2. *The Sources.*—Professor Clemen finds the sources of his work in the Pauline Epistles, in the Canonical Book of Acts, and in the Apocryphal Acts of the Apostles.

(*a*) *Pauline Epistles.*—The writer admits fifteen authentic Epistles of St. Paul. Ten of these are directed to churches, and five to private individuals. The ten addressed to churches are the following: Gal., II Thess., IV Cor., Rom., Col., Phil.; the five private epistles comprise III Tim., Tit., and Philemon. The view that St. Paul wrote four epistles to the Corinthians is not improbable; but it is improbable that our second canonical epistle to the Corinthians is a compilation of the Apostle's first, third, and fourth epistles to the same church. On the other hand, we are glad to see

[2] Les miracles de l'Évangile et les faits hypnotiques; *Rev. du monde invisible;* copied also in *Rivista delle riviste*, ii, 129–139.

[3] Die Gesetz- und Ordnungsgemässheit der biblischen Wunder; Schleswig, 1903, Ibbeken; iv—182.

[4] Die biblischen Wunder in ihrer Beziehung zu den biblischen Welt- und Gottesvorstellungen; Sammlung gem. Vorträge 38, 37; Tübingen, 1904, Mohr.

[5] Le Miracle dans la Bible; Paris, 1904, Fischbacher.

that the writer acknowledges Rom. 16: 1–20 as a genuine part of the canonical letter to the Romans. But it is curious that he discovers in II Tim. three notes of the Apostle to his disciple Timothy; in Titus also he finds a note written by St. Paul to Titus. These genuine notes cover only II Tim. 1: 15–18; 4: 9–18; 4: 19–22[a]; Tit. 3: 12–14; the rest of the canonical epistles is spurious. Even Ephesians is included in the spurious material, in spite of the fact that this epistle must have been written to a group of neighboring churches by the author of Colossians, and about the time of the origin of Colossians.

It may be of interest to compare the views of other writers with those of Professor Clemen concerning the Pauline Epistles. W. Bauer has published a pamphlet about the epistles admitted as canonical in the Syrian Church between the middle of the fourth century and the time of the splitting up of the Syrian Church.[6] Hebrews was acknowledged as canonical by all Syrians; the East-Syrian Churches did not receive the Catholic Epistles as canonical, but they possessed III Cor., II Phil., and probably Laod.; only Rabbulas acknowledged the Acts of Thecla.—T. Whittaker has published a work entitled *Origins of Christianity*,[7] which is really an outline of Van Manen's analysis of Pauline literature.—J. Belsheim[8] and H. Th. Sell[9] have given us sketches of the life of St. Paul based on the Epistles of the Apostle.—J. Fontaine has published a study of Loisy's exegetical system considered in the light of the Pauline Epistles.[10]

Besides these general works on the Pauline Epistles, we may mention a number of publications dealing with special questions. The Epistle to the Romans has been the subject of special investigations published by W. Bahnsen,[11] D. Frola,[12] G. Bergström,[13]

[6] Der Apostolos der Syrier in der Zeit von der Mitte des vierten Jahrhunderts bis zur Spaltung der Syrischen Kirche; Giessen, 1903, Ricker; iv—80.

[7] London, 1904, Watts, pp. 232.

[8] Apostlen Paulus; en bibelsk skildring; Christiania, 1903, Steenske.

[9] Bible Studies in the Life of Paul; New York 1904, Revell; pp. 129.

[10] Le système exégétique de M. Loisy et les Épitres de saint Paul; *Rev. apolog.*, 1904, Jan.

[11] Zum Problem des Römerbriefes; *Protestantische Monatshefte*, viii, 26–31.

[12] La lettera di S. Paolo ai Romani, analisi, parafrasi e commenti; Ivrea, 1903, tip. Unione; pp. 203.

[13] Romarebrefoet och dess glädje budskab; Stockholm, 1903, Palmqvists; pp. 226.

G. Semeria,[14] and A. Klöpper.[15]—The Pauline Epistles written to the Corinthians have been considered by P. Ladeuze,[16] M. M. Cheney,[17] Mr. Kennedy,[18] and A. Plummer.[19]—On the Epistle to the Galatians have written E. Haupt,[20] and F. S. Gutjahr.[21]—J. H. Gunning[22] and Th. Innitzer[23] have touched upon the Epistle to the Ephesians.—We have already mentioned, at least in the footnotes, Gutjahr's Commentary on I and II Thess.; the second Epistle to the Thessalonians has been the subject of scientific investigations published by G. Hollmann,[24] G. Milligan,[25] and W. Brüning.[26]—The origin of the Epistle to the Hebrews has been investigated anew by J. S. F. Chamberlain[27] and J. Albani.[28]—Finally, A. Schlatter has given us a commentary on the Epistle to Timothy and Titus.[29]

(*b*) *The Canonical Book of Acts.*—According to Professor Clemen our Canonical Book of Acts is the result of the fusion of two documents supplemented by oral tradition. The compila-

[14] Il pensiero di S. Paolo nella lettera ai Romani; Rom., 1903, Pustet.

[15] Die durch natürliche Offenbarung vermittelte Gotteserkenntniss der Heiden bei Paulus, Röm. i, 18 ff; *Zeitschr. f. wissensch. Theol.*, xlvii, 169–180.

[16] Pas d'agape dans la première épître aux Corinthiens; *Rev. biblique*, 1904, i, 78–81.

[17] Bible. New Testament. Chapter of the First Epistle to the Corinthians designed and lettered; Minneapolis, 1903, Cheney.

[18] The Problem of Second Corinthians; Hermath, xxix, 340–367.

[19] The Second Epistle of Paul the Apostle to the Corinthians; The Cambridge Bible for Schools and Colleges; Cambridge, 1903, University Press; pp. xlii—156.

[20] Einführung in das Verständnis des Briefes Pauli an die Galater; *Deutsch-ev. Bl.*, xxix, 1-16, 89-108, 161-183, 235-259.

[21] Die Briefe des heil. Apostels Paulus erklärt, i, Die zwei Briefe an die Thessalonicher und der Brief an die Galater; Graz 1900 ff.; pp. x—397.

[22] De kerk van Christus. De Brief van Paulus aan de Efeziers voor de gemeente des Heeren verklaared; Rotterdam, 1904, Daamen; pp. 258.

[23] Der "Hymnus" im Epheserbriefe i, 3-14; *Zeitschr. f. katholische Theol.*, xxviii, 612-621.

[24] Die Unechtheit des zweiten Thessalonicherbriefs; *Zeitschr. f. neut. Wissensch.*, v, 28-38.

[25] The Authenticity of the Second Epistle to the Thessalonians; *Expositor*, ix, 430-450.

[26] Die Sprachform des zweiten Thess.; *Th. Rundsch.*, vii, 73 ff.

[27] The Epistle to the Hebrews; London, 1904, Johnson; pp. 92.

[28] Hebr. v. 11—vi. 8. Ein Wort zur Verfasserschaft Apollos; *Zeitschr. f. wissensch. Theol.*, xlvii, 88-93.

[29] Erläuterungen zum N.T., ix. Teil; Die Briefe an Tim. und Tit. ausgelegt für Bibelleser; Calw und Stuttgart, 1904, Vereinsbuch.; pp. 221.

tion took place between A.D. 95 and 100, by the unknown author of the Third Gospel, who cannot be identified with St. Luke. The first document is the source for the first eleven chapters of the Book of Acts; its author and origin are buried in obscurity. The second document is the source for St. Paul's missionary journeys; Luke, the physician and companion of St. Paul, is its author, and its time of composition lies close to the events recorded. Professor Clemen considers the Book of Acts as a first-class authority for the history of St. Paul, even in those parts that have not fallen under the personal observation of the original writer. We cannot here delay over the many proofs showing that the "Redactor" of Acts is identical with the author of the history of Paul's missionary journeys.

We may add here the recent literature connected with the Book of Acts. P. Passy writes on the origin of Christianity according to authentic documents and the recollections of a contemporary.[30]—D. J. and J. D. Burrell also have written a sketch of early Church History according to the data given in the Book of Acts.[31]—J. M. S. Baljon[32] and a writer in the *Expository Times*[33] have given us a more or less complete commentary on the Book of Acts.—Finally, J. Reid[34] and A. Bludau[35] have contributed special studies on the Book of Acts. To this last class belongs also J. R. Madan's article entitled "The Ἀσιτία on St. Paul's Voyage."[36] The writer urges that the word usually rendered "abstinence" or "being without food" in Acts 27: 21 is really used in the medical sense of "loss of appetite from illness," *i.e.*, in this case, seasickness induced by being long tempest-tossed.

[30] Les origines du christianisme d'après des documents authentiques et des souvenirs personnels par un contemporain médecin du i. siècle; Paris, 1903, Soc. des traités; pp. 263.

[31] Early Church. Studies in the Acts of the Apostles; London, 1904, Robinson; pp. 312.

[32] Commentaar op de Handelingen der Apostelen; Utrecht, 1903, van Bockhoven; pp. 309.

[33] *The Great Text Commentary.* The Great Texts of the Acts of the Apostles, xv, 233-235, 277-280, 310-313, 366-369, 399-402; Acts vii, 59 f.; ix, 3–6; x, 34 f.; x, 38; xi, 26.

[34] "Lord" and "the Lord" in Acts; *Expository Times*, xv, 296-300.

[35] *Die Abschiedsrede des Apostels Paulus zu Milet;* Apg. xx, 17-38; *Kath. Seels.*, 1904; 1-10, 51-55, 99-103.

[36] *Journal of Theological Studies*, October, 1904; pp. 116-120.

(*c*) *The Apocryphal Acts of the Apostles.*—Professor Clemen does not consider the Apocryphal Acts of the Apostles as reliable sources for the life of the Apostle. At best, they contain here and there an historical reminiscence, as it were. They tell us, *e. g.*, that St. Paul was decapitated. But, on the whole, their testimony is worthless. In connection with this subject, we may draw the reader's attention to some of the recent literature dealing with Apocryphal Acts of the Apostles. P. Corssen has endeavored to reconstruct the original form of *Acta Pauli* from Latin fragments of the *Queriniana* in Brescia.[37] According to this latter source, Thecla was not merely betrothed, but actually married.—L. Couard has collected, epitomized and chronologically arranged the early Christian legends concerning the lives of the Apostles. He has published his results in the *Neue kirchliche Zeitschrift;*[38] thus far eight instalments have appeared, the fourth of which treats of the Apostles St. Peter and St. Paul.—P. Vetter has published the Armenian Acts of the Apostles Peter and Paul;[39] the text is placed side by side with its Greek translation, and textual criticism is exercised where it is called for.—C. Schmidt has published the *Acta Pauli* from the Papyrus manuscript No. 1 of the Heidelberg collection.[40] The manuscript is dated about 180 A.D., belonging to the time of Marcus Aurelius or of Commodus. The editor gives us the Coptic text, a good translation, and a number of critical notes. From a literary point of view, the *Acta* are nothing but an historical romance.—E. J. Goodspeed has published "The Epistle of Pelagia"[41] from manuscripts of the British Museum. The Ethiopic text connects Pelagia with St. Paul and the lion,[42] and according to Goodspeed forms part of the *Acta Pauli.*—Mrs. A. S. Lewis is indefatigable in the field of her predilection. One of her latest works is the publication of "The Mythological Acts of the Apostles" translated from an Arabian

[37] *Zeitschr. f. neut. Wissensch.*, iv, 22–47.

[38] xiv, 69–80; 154–164; 324–327; 649–664; 739–746; 983–989; xv, 486–498; 569–580.

[39] Oriens Christianus, iii, 16–55.

[40] Veröffentlichungen aus der Heidelberger Papyrussammlung, ii; Leipzig, 1904, Hinrichs.

[41] *American Journal of Semitic Languages and Lit.*, xx, 95–108.

[42] I Cor. 15 : 32; II Tim. 4 : 17.

manuscript.[43] The Arabic text appears to be a translation from a Coptic original. Appendices contain the text and translation of Syriac palimpsest fragments of the *Acts of Judas Thomas*.[44] The publication is entitled "Mythological Acts" instead of "Apocryphal Acts," because these legends represent the Apostles as "degraded to the level of the heathen wizards for whom we are told that they were mistaken." Hence they do not at all resemble the "Apocrypha" of the Old Testament. But would it not be preferable to call the "Apocrypha" of the Old Testament, which bear a "relation to the Hebrew canonical books," according to the Catholic nomenclature "deuterocanonical," leaving the name "apocryphal" to all those writings to which tradition has assigned it?

3. *Pauline Chronology.*—Professor Clemen distinguishes a Relative Pauline Chronology and an Absolute one. The distinction is well known. In the Relative Chronology we are told that Paul was converted soon after the death of Jesus Christ, probably in the spring of the following year. Again, we are assured that the abrupt termination of the Book of Acts implies that St. Paul died after the two years of his Roman captivity indicated in Acts 28 : 30. Treating of the Absolute Pauline Chronology, the writer does not place his dates on the arrival of Festus in Palestine. He considers this event as too uncertain from a chronological point of view, but stoutly maintains that Harnack is wrong in placing it in A. D. 56. We believe that Dr. Clemen is equally wrong in placing the death of St. Paul in A. D. 64. It may be of interest to know that F. Stober has published a chronology of the life and the letters of St. Paul, in which he places the Apostle's conversion in A. D. 36, his visit to Jerusalem in 44, the Council of Jerusalem in 53, the third missionary journey in the years 55–59.[45]

II. The Life of St. Paul.—The second part of Professor Clemen's work is less interesting from a critical point of view, but more interesting to the common reader. By way of introduction the writer sets forth the concrete surrounding of the Apostle; then he

[43] Horae Semiticae, Parts iii and iv. Cambridge, 1904; University Press.

[44] From the Cod. Sin. Syr. 30.

[45] Chronologie des Lebens und der Briefe des Paulus; Heidelberg, 1904, Winter; pp. 24.

describes the genesis of the Apostle, his earliest missionary labors, his second missionary journey, his third missionary journey, his captivity and death; and, by way of concluding, he reviews the personality of St. Paul, his missionary success, and his theological influence. A double index concludes the volume.

1. *Introduction.*—In order to make us realize the concrete surroundings of the Apostle, the writer reviews the condition of (*a*) the Roman Empire; (*b*) the Jewish community; (*c*) the early Christian community. Where the author speaks of the life and work of Jesus Christ, his false *Assumptions* lead him into many false statements. In most cases they are so grossly wrong that the reader will recognize them without any further forewarning. We add only a list of writers who have recently touched upon the foregoing subjects:

Caraccio,[46] Waitz,[47] Sauter,[48] Felder,[49] Güdemann,[50] Herford,[51] Klausner,[52] and Paulus[53] have written on the condition of Jewry. While Jülicher,[54] Kalthoff,[55] Geffken,[56] Goblet d'Alviella,[57] Shahan,[58] van Veldhuizen,[59] René,[60] Bruders,[61] Ahlberg,[62] Andersen,[63] Holtz-

[46] Erode I. re degli ebrei; Padova, 1903, Draghi; pp. 153.

[47] Simon Magus in der altchr. Lit.; *Zeitschr. f. neut. Wissensch.*, v, 241–250.

[48] L'Idée messianique au temps de Jésus-Christ; *Rev. Aug.*, iii, 146–156.

[49] Die Krisis des religiösen Judentums zur Zeit Christi; Stans, 1903, v. Matt.; pp. 30.

[50] Das vorchristliche Judentum in christlicher Darstellung; Breslau, 1903, Köbner; pp. 49.

[51] Christianity in Talmud and Midrash; London, 1903, Williams; pp. 449.

[52] Die messianischen Vorstellungen des jüdischen Volkes im Zeitalter der Tannaiten; Heidelberg, 1903, Dissert.

[53] Les Juifs et le Messie; Paris, 1904, Bloud.

[54] Otto Pfleiderer's Urchristentum; *Protest. Monatsschr.*, viii, 128–140.

[55] Die Entstehung des Christentums; Leipzig, 1904, Diederichs; pp. iv—155.

[56] Aus der Werdezeit des Christentums; Leipzig, 1904, Teubner; pp. vi—135.

[57] Syllabus d'un cours sur les origines du christianisme; *Rev. de l'histoire des religions*, xlviii, 295–337.

[58] The Beginnings of Christianity; New York, 1903, Benziger; pp. 3—445.

[59] De crisis in de gemeente van Korinthe; *Th. Studien*, 1904; 1–22.

[60] Les commencements de l'église d'Ephèse; *Études francisc.*, 1904; 123–137.

[61] Die Verfassung der Kirche bis zum Jahre 175 n. Chr.; Mainz, 1904, Kirchheim; pp. xvi—405.

[62] Apostlar, profeter och lärare; Lund, 1903, Akt. Stanska Centraltrock; pp. 184.

[63] Das Abendmahl in den zwei ersten Jahrhunderten; Giessen, 1904, Ricker; pp. iv—95.

mann,[64] Goetz,[65] Gillis,[66] and Batiffol[67] have investigated certain conditions of the early Christian community.

2. *Genesis of the Apostle.*—Under this heading Professor Clemen considers St. Paul (*a*) in his Jewish life; (*b*) in his conversion; (*c*) in his new intellectual life. The writer's assumption that miracle and revelation are impossible, forces him here into rather curious makeshifts. He leads the Apostle through a series of conscientious doubts and struggles, and it is these agitations of soul that form the vision by means of which the Apostle was converted on his way to Damascus. After his conversion, Dr. Clemen assures us, there was no more progress or evolution in the theology of St. Paul. It must be confessed that the author's hypothesis becomes rather improbable and even violent in this section of his work.

Here is a list of writers who have in recent years considered the last named subject: Jones,[68] Zaun,[69] Collins,[70] Kellet,[71] Picavet,[72] Smith,[73] and Bullard.[74]

3–6. Space forbids us to add any further comment on Dr. Clemen's chapters concerning St. Paul's first missionary labors, his second and his third missionary journeys, and his captivity and death. The recent literature on these topics will be found in the June issue of this REVIEW.[75] In the same place will be found many supplemental references to recent publications connected with the life and work of St. Paul.

[64] Das Abendmahl im Urchristentum; *Zeitsch. f. neut. Wissensch.*, v, 89–120.

[65] Die Abendmahlfrage in ihrer geschichtlichen Entwicklung; Leipzig, 1904, Hinrichs; pp. viii—311.

[66] The Christian Agape; *Catholic University Bulletin*, 1903; 465–508.

[67] La controverse sur l'Agape; *Bull. de litt. eccl.*, 1904; 185–206.

[68] Glorious Company of the Apostles. London, 1903, Clarke; pp. 268.

[69] Zur Lebensgeschichte des Apostels Paulus. *Neue kirchl. Zeitschr.*, xv, 23–41; 189–200.

[70] St. Paul's Sojourn in Arabia. *Expository Times*, xv, 382 f.

[71] St. Paul the Poet. *Expositor*, ix, 339–348.

[72] Plotin et St. Paul; Séanc. et trav. de l'Acad. de France. 1904. 599–620.

[73] Dr. Edward Caird on St. Paul's Antitheses. *The Hibbert Journal*, ii, 375–377.

[74] The Contrast in Order of Development of Pauline Theology and Church Dogma. *The Bible Student.* New Ser., i, 105.

[75] 1904, pp. 631–640.

7. *Conclusion.*—By way of conclusion Professor Clemen considers the personality, the success, and theological importance of his hero. On the whole, the conclusion of the work is not so good as its first volume. The author is less of an artist than a critic, hence his descriptive chapters are far inferior to his scientific investigations.

Allen[76] and Goguel[77] have compared our Lord Jesus Christ with His great apostle. Götz[78] and Denney[79] touch upon the Apostle's idea of redemption. McGarvey,[80] Kennedy,[81] Darling,[82] and Bruston[83] deal with St. Paul's attitude toward special dogmas of Christianity. The ethics of the Apostle has been studied by Juncker[84] and Jackson.[85] The Rev. W. M. Alexander has proved to his own satisfaction that St. Paul's infirmity was nothing else than the Malta Fever,[86] and the *Expository Times*[87] contains an article contributed by W. Taylor Smith and entitled "Jesus Christ and Paul."

[76] The Gospels of Jesus and Paul. Open Court. 1904, 37-44.

[77] L'apôtre Paul et Jésus-Christ. Paris, 1904, Fischbacher; pp. ii—399.

[78] Paulus der wahrhaftige Zeuge Jesu Christi. Hannover, 1903, Feesche.

[79] Adam and Christ in St. Paul. *Expositor*, ix, 147-160.

[80] Paul and the Virgin Birth of Jesus. *The Bible Student*, New Ser., i, 105-108.

[81] St. Paul's Conception of the Last Things. London, 1904, Hodder & Stoughton; xx—370.

[82] The Apostle Paul and the Second Advent. *The Princeton Theological Review*, ii, 197-214.

[83] La doctrine chrétienne de l'immortalité. *Rev. de Théol. et des quest. rel.*, 1903. 443-461; 518-533.

[84] Die Ethik des Apostels Paulus. Halle, 1904, Niemeyer.

[85] The Ethical Teachings of St. Paul. *Expositor*, Jan., 1905, pp. 35-49.

[86] *Expository Times*, 1904, pp. 469 ff; 545 ff.

[87] xv, 16 ff.

Criticisms and Notes.

THE BEGINNINGS OF CHRISTIANITY. By the Very Rev. Thomas J. Shahan, S.T.D., J.U.L., Professor of Church History in the Catholic University, Washington. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 445.

THE MIDDLE AGES. Sketches and Fragments. (Same author and publishers.) 1904.

The continuity of subject-matter embraced by these two volumes justifies their union here under one survey, although chronologically the former antedates the latter by a year or more. The reader who, under the suggestion of the title alone, expects to find in *The Beginnings of Christianity* a discussion of the intricate controversies, Scriptural, historico-theological, and philosophical, with which the recent literature dealing with that period is so generally engrossed, will be disappointed. The author is of course fully aware of the demand on the part of educated English-reading Catholics for solid and sanely critical books from which they may gain light and a reasonable orientation on those problems; for, apart from the text-books of Church History and Mr. Allies' able, though somewhat discursive work on *The Formation of Christendom*, there is little, if anything, to supply this demand. Our author has, however, had probably in mind the wants or tastes of a much larger class of readers,—those, namely, whose faith may be confirmed and whose general intellectual culture may at the same time be deepened and enlarged by closer contact with the Catholic spirit as it expressed itself in the life and struggles of the infant Church. A glance through the volume shows how happily this dual purpose has been subserved. No one whose mind is at all illumined by faith, but will feel the light grow brighter as he follows the author's vivid pictures of the spread of the Gospel, the heroic labors of St. Paul, the outpouring of St. Clement's great soul in his letter to the Corinthians, the struggle of the early martyrs at Lyons and Vienne, or the story of St. Agnes. On the other hand the chapters dealing with slavery in Pagan Rome, with woman, both pagan and Christian; with the conditions of the Church in respect to the Empire, in the East and West; with the constituent elements of early

Christian society; with Roman Africa; with De Rossi, the Columbus of the Catacombs,—all are replete with a vast amount of information that is exceedingly interesting as well as edifying.

One might single out the chapter entitled "Christian Pompeii" as singularly effective in this two-fold way. It may well be doubted whether one can find anywhere else, within the same compass, so life-like a picture, one so full of picturesque detail, personal and artistic, so reflective of Oriental coloring, and at the same time so suggestive of the Christian atmosphere, as the author's description of the Christian monuments of lesser Asia in the fourth and fifth centuries. To the general reader Syria is a comparatively unknown country. He may be surprised at finding what a vigorous life of faith once flourished, and what a high degree of material and artistic culture had been attained there sixteen centuries ago under the fostering care of the Church. The splendid record is graphically retold by Dr. Shahan from the countless multitudes of imperishable relics in stone.

The essays gathered together in the first volume illustrate certain phases and conditions of the Church's history during the first three centuries. Those included in the second volume do the same for the period between Gregory the Great and the Renaissance, and specifically demarcate the period by papers on these terminal subjects.

To the student of general history the various chapters are full of practical lessons; whether he pause to revere the great pontiff, the first Gregory, or to reflect upon the problems of state that vexed the mind of Justinian; whether he enter the Latin schools of Boëthius and Cassiodorus, or the subsequent centres of learning in Germany; whether he linger over the tender outpourings of Dodana, that gentlest of mediæval mothers, or stop to compute the gains of the chivalrous Crusaders; whether he be uplifted by the high ideals of the great cathedral-builders, or dazzled by the intellectual and artistic splendors of the Renaissance,—in each and all these moods he is drawn and held, enlightened and stimulated by the author's treatment of these and cognate subjects.

The essays, indeed, owe much of their power to the amount of historical fact and suggestion which they enmass. But they owe not less, possibly more, to their captivating form. It is not exaggeration to say that many of the pages glow with a coloring that is truly Macaulayan; whilst few, if any of them, are not vivid and attractive.

In the midst of so much resplendence it could hardly happen that an occasional movement of the brush were not too strong. The

repeated entrance of Macaulay's school-boy finds its counterpart in the author's favorite measure of distance—"from Otranto to Drontheim," —"velleities" reappear, and the relative "that" makes itself some what unpleasantly felt by its frequency; but these are peccadilloes, tiny thickening of lines on a canvas that, as has been said, is throughout fair and in places splendid.

The appreciative reader cannot but be grateful—as is the reviewer —for these instructive, edifying, and attractive essays, and will surely echo the hope that the author will continue them by other series on the Reformation and the subsequent history of the Church.

DER LETZTE SCHOLASTIKER. Eine Apologie von Dr. K. Krogh-Tonning. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. 227.

The eve of the Reformation and the day before are gradually but unmistakably revealing their character and atmosphere, as the searchlight of modern criticism is being more steadily turned upon them. Scholars like Janssens, Pastor, Grisar, Denifle, and Gasquet, have hunted down and unmasked not a little of the conspiracy against truth in which so much of the so-called history precisely of that period is summed up. Another champion of truth is introduced through the small but learned volume here presented.

The work is specifically historico-apologetic, the aim being to vindicate the Church's teaching on Grace immediately prior to the Reformation. The Reformers, as is well known, accused the Schoolmen of having corrupted the Biblical doctrine of Grace, by injecting into it semi-Pelagian and even Pelagian elements attributing a heretical efficiency to human nature in the work of salvation. This corruption they appealed to as justifying and even necessitating a reformation. That a reformation within the Church was sadly needed, no one acquainted with the morals of the time questions, and one has only to listen to the burning words of men like Dionysius the Carthusian, Thomas à Kempis, Nicholas of Cusa, and others of equal prominence and power, to recognize how earnestly it was demanded. But the reformation needed was not a revolution. As the illustrious Cardinal of Cusa declared, what was demanded was "purification and renewal, not destruction and demolition. Man has not to transform what is holy. Sanctity is to transform the man." Accordingly, he started "by reforming himself," and then by insisting on better-

ment in certain ecclesiastical domains, such as discipline, clerical education, catechetical instruction, preaching, the monasteries, etc. But whilst a reform was needed and was clamored for, it was a reform of churchly life, an ethico-social reform, and not one of churchly doctrine. Many Protestants, however, still cherish the conviction which Dr. Tonning confesses himself to have held, "before the first volume of Janssens' epoch-making work" fell into his hands, viz., that Luther was "the father, instead of the child of the subsequent Reformation." But the child soon went his own way, especially in the persuasion that he had to reform the teaching of the Church.

A reformation, it is true, was also needed and demanded in certain lines of current teaching, but not in the *teaching of the Church.* The errors lay in the theorizing of the Nominalists, and precisely on the subject of Grace. But, as Dr. Tonning convincingly proves, these errors can in no wise be attributed to the Church, nor to the representatives of genuine scholasticism. The teaching of the Nominalists, as even so unsuspected a writer as Albrecht Ritschl declares, is "not at all the general doctrine of the mediæval Church; it is the opinion of an individual theological school. . . . And yet the Reformers directed their reproaches and charges of Pelagianism, which should have been reserved for the Nominalistic tradition only, against Scholasticism in general." Ritschl's judgment is in this matter of value. He is *testis idoneus*, not simply because he is a Protestant, but particularly because his whole Protestant theology rests on a philosophical basis that is closely akin to Nominalism,—if one may not characterize Ritschl as a Nominalist himself, an out-an-out empiricist, over against modern speculative theology.

Doctor Tonning, in his previous works, notably in his treatise *De Gratia Christi*, has vindicated the earlier Schoolmen from the above-mentioned charges. In his present work he frees the later scholasticism, as represented by Dionysius the Carthusian, from the same imputation. But it may be said that technical accuracy amongst professional theologians is no assurance that the imputed erroneous doctrine had not made inroads amongst the common people, who live in no immediate contact with a theologico-scientific literature embodied in a Latin medium. The author extends his refutation over this objection likewise, and proves by an appeal to the literature which provided the spiritual sustenance of the people at the time, that their common faith could have been impregnated by no heretical views. We cannot follow the author's arguments for this double thesis, but must

refer the student to the book itself,—a book, it may be added, the wealth of whose historical matter and argumentation receives no little extrinsic value from the author's personality. For it may be added that Dr. Krogh-Tonning was, prior to his conversion, one of the most learned pastors of the State-Church in Norway. Besides his intimate experience of Protestant feeling, he brings to the present work a preparation of many years spent in investigating the history of the Reformation. Although a thorough polemist, his temper is everywhere kindly, seeking not to widen the breach between the Church and the outside world, but to bridge it over: *ut omnes unum sint.*

Apart from its apologetical value, which is considerable, the work has a distinct importance as an introduction to the study of the last of the great Schoolmen, Dionysius the Carthusian, who, as was shown in these pages,[1] was for intellectual and moral power one of the greatest, if not the very greatest, of the Catholic champions in the fifteenth century.

DE PERFECTIONE VITAE SPRITUALIS. Accedunt duo opuscula: de SS. Christi Jesu Amore et de vera Christi Jesu Imitatione. R. P. Antonii Le Gaudier, S.J. Editio recens emendata, cura et studio P. A. M. Micheletti, ejusdem societatis in Collegio Apostolico Leoniano in Urbe V. Praesid. et Ecclesiasticae Paedagogiae Professor. Augustae Taurinorum, Typographia Pontificia, Eq. Petri Marietti, Via Legnano, 23. Londinum, apud. Thos. Baker, Bibliopolam, Soho Square, 1. 1903. Tomus I, pp. 604; tomus II, pp. 536, (year 1903); tomus III, pp. 468, (year 1904).

Père Le Gaudier's *Perfection of the Spiritual Life* is a classic in the literature of ascetic theology, and takes its place justly by the side of the kindred work of Alphonso Rodriguez. The author, who died in 1622, was one of the most experienced guides in the spiritual life amongst the Jesuits of his time. Especially was he remarkable for his sure insight, his quick and accurate diagnoses of the soul's maladies. Of him his editor aptly says: "Deprehendebat illico quid in unumquemque natura posset, quis ictibus gratiae pateret magis, quem efferret ambitio, quem cupiditas emolliret, quis staret in praecipiti, quis jam cecidisset, quis primo titubaret ex casu, quem iteratus lapsus gravius allisisset; sufficiebat statim remedia singulis, eadem qua malum perceperat facilitate; apud illum quisquis sanari voluit, brevi convaluit." No wonder that there long lingered

[1] REVIEW, Vol. XXI, p. 512.

amongst his brethren *in omnium ore cari parentis memoria*, and that they gloried *sub tali magistro rudimenta virtutis posuisse*.

Besides this spiritual insight, which seems to have been more a *gratia gratis data*, a divine charisma for the guidance of others, than an acquired habit, he possessed a broadly comprehensive knowledge of the philosophy and psychology of the human soul, as well as the theology of the means, instruments, and methods of its sanctification. Add hereto a clear consecutive method, and a lucid graceful Latin style, and the work that resulted from the combination of these gifts must needs be, what it is, at once thorough, solid, practical, and readable.

The first edition was published in 1619, and reissued in 1855. Both editions being exhausted, the present reprint has been put forth in a more convenient form; and includes, besides, two devotional *opuscula* by the same author. It should be noted that while the work, like that of Rodriguez, was intended originally for the spiritual training of the Jesuit, its matter and method are not restricted to that purpose. The secular priest will find it suggestive for his own guidance, as well as for the direction of others, and especially helpful in preparing spiritual conferences.

THE YOKE OF CHRIST. Readings intended chiefly for the sick. By the Rev. Robert Eaton, Priest of the Birmingham Oratory. With a Preface by the Archbishop of Westminster. First Series. Catholic Truth Society: London. 1905. Pp. 208.

In the matter of converse with the sick we all find it so much easier to ask questions of a patient about his ills, and how he came to get them, and what hope the doctor gives, than to speak of hopes of heaven, and directly to inquire how the soul may be helped. We have no hesitation about selecting an illustrated newspaper or a magazine that tells of things passing by which the sleepless hours of the sick chamber may drag less wearily along,—and there is mercy and kindness in all this; but it is not the sole or best sympathy that a Christian can show to a brother or sister for whom God has ordained suffering as a means to reach more safely life's true end. If we find it difficult to talk of spiritual things to the sick—and it is one of the most difficult things to do wisely and with good effect—we might often put them in the way of reading that which will supply the defect of a well-meaning sympathy.

The fact remains, however, that with the best intentions we may yet experience considerable difficulty in procuring such spiritual reading for the sick as will not become a strain upon their nerves. A "pious" book is more or less irritating to most people who are in need of piety, whilst a novel, however good and edifying, if it is at the same time more than ordinarily interesting, is apt to stimulate overmuch the attention and curiosity of a weakly-sustained nervous system; and whilst such reading conveys perhaps to the devout reader who is in good health those motives which he or she can fashion into active resolves, it will leave the bed-ridden patient merely in a sentimental attitude, which is likely to pass with the occasion that aroused it. The quality of reading which, apart from special needs, best serves the invalid who is in condition to read, or to listen to the lecture of good books, is the brief story written in sympathetic strain, and of the sort in which the lessons are suggested rather than long-drawn-out. But such books are as rare as they are precious. Whilst to relieve the sickness and bodily stress we have the pill-makers and truss-makers, and intelligent nurses, all of whom devise ever new methods for accomplishing their end; and whilst there are gentile shroud and coffin-makers inventing patents to prepare us properly for death, as to the body, the spiritual physicians and undertakers rely upon moods and prayer-books, which do not always properly respond to the actual need.

Father Eaton has wisely given his attention to this department of spiritual wants and managed to supply it in a suggestive way by his "readings for the sick," to which, in view of what sickness is to the Christian, he gives the appropriate and beautiful name of *The Yoke of Christ*. Suffering is, indeed, the yoke of Christ, as rightly interpreted and understood; and Father Eaton teaches us its promised sweetness by means of brief readings in which Scripture is made the basis and background of practical reflection, leading the mind of the sufferer to see the designs of God outlined by affliction. Each chapter comprises a simple meditation, detached, that is to say, chosen without particular attention to connected sequence of thought, but offering morsels of divine truth in a certain desultory fashion which suits, as a rule, best the fitful spiritual appetite of the sick.

Amoenitates Pastorales.

Reginald Airy tells the following tale of Dr. Richard Busby, the famous headmaster of Westminster from 1638–1695. One day the Doctor met a certain Father Petre who had abandoned the old faith and become chaplain and confessor to King James. "Don't you know me, sir?" asked Petre. The Doctor paused, as if trying to recollect his face. At last, he said, "But you were of another faith in those days, sir. How came you to change?" "The Lord had need of me," was Petre's reply. "Few men," retorted Busby, "have read their Bible more carefully or frequently than I have, and I never knew that the Lord had need of anything but once, and that was of an ass." (Matt. 21 : 3.)

In the *Cornhill*, Sir Robert Edgecumbe tells us of a famous West Country wit of the name of Hicks. He says: "One of the stories Hicks used to tell was of the visit of a rural dean to Blisland and of his interviewing the parish clerk in the absence of the rector. The rural dean expressed to the clerk his disapproval of a donkey being allowed to graze in the churchyard. The clerk, eager to defend his absent rector, burst out: 'Ain't he a religious baste? Why, that 'er be, and no chapel baste neither. Maister sent him last week to the smithy, and the man who shod him was a dissenter and he kicked him sure enough. Maister wouldn't hold with such nonsense."

The Protestant Primate of Ireland (Dr. Alexander), in a speech at the Irish Church Conference in Dublin the other day, referring to the ringing of the chairman's closure bell to stop speeches to which he was listening with the deepest interest, said afterwards to the Congress: "I felt inclined, I confess, on these occasions to exclaim, 'Hang that bell.'" When the laughter and cheers provoked by this remark had subsided, the Archbishop, with an air of injured innocence, proceeded, "Is not a bell intended for hanging?"

The *Ram's Horn* is responsible for the following: A wealthy brewer in Montreal built a church, and inscribed on it: "This church was

erected by Thomas Molson at his sole expense. Hebrews xi." Some college wags altered the inscription so as to make it read: "This church was erected by Thomas Molson at his soul's expense. He brews XX."

The same journal sketches the condition of those who follow the New Theology which does not appeal to the heart, but only to the mind, in the following humorous cartoon. The thought suggests itself

"THE NEW THEOLOGY GIVES NO HEAT."

however that, if the radiator of the new theological science with its critical method does not give out any heat, the Bible in the basket sometimes gives out more than is wanted, particularly when it creates hot discords among sectarians who claim individual power to interpret, having no authoritative voice in their churches which can definitely teach.

The editor of Harper's *Drawer* tells the following: My friend was teaching the primary class in a city Sunday-school. The lesson was the story of the wandering Israelites who were miraculously fed upon manna.

"I don't know," she said to me, "just what manna looks like, but I have this little bottle of homœopathic pills for an illustration," taking from her pocket a tiny phial and shaking it lightly.

She made the story interesting, and every little face was turned upward expectantly as she proceeded. She told of the cloud by day and the pillar of fire at night, the coming of the quails and the fall of manna, then rapidly reviewed the whole, asking questions to test the attention of her audience.

"And what did the Lord feed the children of Israel upon?" she asked.

"Pills!" they all shouted, without a dissenting voice.

Then, for a moment, there was silence, while the teacher bent low, to look into her reticule after something which was not to be found.

Some years ago the church which the late Father Francis Boyle was instrumental in building in the southeastern part of Washington City, bought from the Presbyterian church near by a large bell, which had been discarded on account of a flaw in its construction that created a painfully harsh and discordant sound. The bell was sent to a foundry, where a portion of the lower rim was cut off. It was then returned and put in place in the chapel. The tones were now exceedingly soft and sweet and the bell a source of much pride to the congregation and pleasure to the neighborhood. One day the pastor of the Presbyterian church, meeting Father Boyle, said to him:

"Father Boyle, I was passing the chapel recently and was struck by the rich, mellow tone of your bell. I think I never before heard anything so clear and chime-like. I quite envied you its possession. Where did you get it?"

"That is the bell," replied Father Boyle, "that we bought of your congregation."

"Is it possible?" said the pastor. "I can scarcely credit it. What in the world did you do with it to bring about such a marvellous change?"

"Blissed it, blissed it," returned Father Boyle, in a rich brogue and with a sly, mischievous expression on his handsome, happy

countenance. "Blissed it and got the Presbyterian divil out of it, and nothing else, I assure you"; and with hearty laughter the two went their several ways.

The following definition of "a bishop" by "a very low churchman," appears in a recent number of *Punch*, anent the recent troubles in the Anglican Church on the subject of ritual: "A bishop, or, literally, overseer; that is to say, one who overlooks, so-called from their overlooking everything they do not wish to see."

Here is the pastoral admonition of a certain bishop to his clergy:

"Hunt not, fish not, shoot not,
Dance not, fiddle not, flute not;
Be sure you have nothing to do with stocks,
But stay at home and feed your flocks;
And above all I make it my particular desire,
That at least once a week you clean out the choir."

A Scotch dominie, while making his pastoral visitations, came to a farm-house, where he was expected, and the lady of the house, thinking that he would be in need of refreshment, proposed that he should take his supper before the prayer exercises. He demurred, saying: "I will take my supper better when my work is done. I'll commence now. You can put the skillet on and leave the door ajar, and I'll draw the prayer to a close when I hear the ham a fizzin'."

Says our philosopher: "I have observed that we generally pass over the really admirable attributes of a man and fix our eyes on his infirmities,—a red nose attracts a great deal more attention than a stainless character. I have noticed that the pinnacle of fame is often too sharp-pointed to afford a comfortable perch. I have found out that while there's many a slip 'twixt the cup and the lip, there is very seldom any slip between the jug and the 'jag.' I have become convinced that fewer persons are killed by overwork than perish from eating health-foods, and also that about the only people who ever profit by advice are doctors and lawyers."

A parson once advertised for a coachman. Of each applicant he asked this question: "How near to a precipice could you drive

without going over?" One said, "within a yard," another, "a foot," etc., but one answered, "I would keep as far from it as possible." He got the job.

Pope Pius has adopted Leo XIII's pet, a white dove, which the late Holy Father used to feed at a certain hour every morning. The Pope allows it in his room, where it perches on his writing desk and, like Leo, he daily saves some bread-crumbs for its food. This white dove was among the last visitors Pope Leo received. On the second morning preceding his death the winged pet knocked at his bedroom window with his beak, and when admitted flew upon the bed, walking over the Pope's chest and looking into his eyes. With great difficulty Leo laid his hand on the dove's head, petting it gently and whispering a farewell.

The saintly Dr. Kenrick, uncle of the late Archbishop Peter Richard of St. Louis, and of Francis Patrick Kenrick, one day missed his hat. Having astutely peeped into Plunket Street—a famous mart of old clothes—he found a woman in the act of selling it. "I only wanted it as a relic of your reverence," she said. "You seem very anxious to get rid of it then," he rejoined. "Oh I was merely asking the value of it," replied the ready-witted crone.

Literary Chat.

The Rev. A. J. Schulte has in press an *Historical Sketch of the Philadelphia Theological Seminary*, founded in 1832. The volume is intended mainly for the diocesan friends of the Institution; but it is of historical interest as well, owing to its accurate statistics and lists of priests ordained from St. Charles' Seminary. It also contains useful information touching the requisites for admission of students to the Seminary courses, collegiate, philosophical, and theological.

In the February "Literary Chat" we stated that there is no complete biography of Montalembert; we meant, of course, in English. A correspondent calls our attention to the recently published life of Montalembert by R. P. Lecannet, of the French Oratory, which merits to be translated.

Some of our readers, who are not in the way of the constant deluge of Apologetic and Biblical literature with which the scientific market, especially of Germany, is being flooded, wonder at the bewildering array of names and views given each

month under the head of "Bible Study" in THE ECCLESIASTICAL REVIEW. Others would wish to have the department of Catholic works more sharply separated from the productions of rationalist and Protestant writers. The cursory reader probably does not realize that many of the works from non-Catholics deal with the subject of the Bible in its purely historical or philological aspects. Books that do not, or that betray any sectarian bias, are usually characterized in the bibliographical survey in such terms as to leave the reader in no doubt about their tendency. As for the large number of titles and names of authors with which the reader is confronted in the department of "Recent Bible Study," there is no other way, if, on the one hand, the editor of the department is to do justice to all the important works that claim the special student's attention; whilst on the other, he is constrained by the limitations of space in a monthly magazine.

In this connection we are able to announce the projected publication of a periodical exclusively devoted to Higher Biblical Studies and to Philosophy. The enterprise has the cordial support of the Archbishop of New York; and the authorities of the Archdiocesan Seminary, under the supervision of the Sulpician Fathers in charge of that institution, expect to issue the first instalment in spring. It is to be hoped that the undertaking will be seconded not only by those directly interested in Philosophical and Biblical Studies, but by all who have at heart the advancement of a representative, high-class Catholic literature. The magazine will have to draw its contributors largely from Europe where the traditional devotion to higher philosophical and Biblical studies has exercised a formative influence upon minds that have also the culture and power of literary expression. The competition thus called forth in this field, as in every other of intellectual and material industry, will of course have a good influence upon American students, and in time we may have a larger corps of good American writers to draw from.

The *Caecilia* and *Review of Church Music*, published at St. Francis Seminary, Milwaukee, is hereafter to appear on the fifteenth of each month and in somewhat smaller page form than hitherto. It contains invariably good musical selections adapted to use in ordinary church choirs and fostering the tendency of the reforms in liturgical chant indicated by Pope Pius X.

It is an altogether praiseworthy enterprise on the part of the Benziger Brothers to introduce the work of the eminent Benedictine art historian, Dr. Albert Kuhn, to American readers through their monthly organ. The kind of work which elevates the standard of American Catholic magazine literature is not always recognized, because its very character forbids it to adopt misleading methods of advertising itself. When a publisher proves that he is making a sacrifice to promote really good work, he deserves the approbation of all honest-minded patrons. For this reason we urge the clergy to popularize *Benziger's Magazine*, which has made large outlay in order to prove its worth.

The *Life of Father De Smet, S.J.* (Francis P. Harper, N. Y.) is reaping golden opinions from the secular as well as the Catholic press. Stanhope Sams in the *N. Y. Times* makes a fine review of the work, and among other things writes :—

"It has been said that Father De Smet was the only white man who ever won the general and profound love of the Indians. However this may be, it is certain that the Indians loved and honored him more than any other white man of his day, that he wielded more influence over them than any other, and that no other man in the history of this country devoted himself with so much heroism and so much sacrifice to the service of the Indians. Often it happened that he was the only white man the Indians would permit to approach them, and his services were more than once recognized by the United States Government as absolutely indispensable in the work of pacifying hostile tribes."

"In a funeral oration over the body of the great missionary, Bishop Ryan applied to him the words of Tertullian, who spoke of certain old men as retaining 'the grace and simplicity of youth. The purity of their lives and the cleanliness and uprightness of their souls enable them to preserve to the close of their lives the springtime freshness of their earlier years.' The 'springtime freshness' of the missionary's zeal was such that he began his labors for the Indians when he was only twenty-two years of age, and did not cease until death found him engaged, though ill and feeble, in recording the results of his half century of work. The greatest misfortunes he suffered, the greatest pain he endured were due to the action of the Church and of the Government in limiting or destroying the fruits of his labors among the Indians."

"This humble missionary will probably hold in universal affection and honor a place at least equal to that held by the illustrious Las Casas. His labor was performed without the accompaniment of martial triumphs that gave immediate fame to the splendid achievements of the great Spaniard. Father De Smet toiled as arduously, agonized as terribly, and conquered as gloriously in the same cause, but his life was spent in such remote wildernesses that its light, like that of a distant star, has been long in reaching us. It has now reached us, and in a great radiance that will endure as long as mankind cherishes ideals of heroism and devotion to duty."

The mantle of Father De Smet fell upon the shoulders of Father Mesplié, an interesting account of whose labors for the faith in Idaho is brought to a conclusion in this number of the REVIEW. Speaking of Father De Smet, the *Army and Navy Journal* (April 6, 1878) says: "Since the death of the latter, who was one of the finest characters that the world ever produced, no one has had an influence with the northern Indians equal to that of Father Mesplié."

Books Received.

THEOLOGICAL AND ASCETICAL.

NIGHT THOUGHTS FOR THE SICK AND DESOLATE. Second series. 69 Southwark Bridge Road, London, S. E.: Catholic Truth Society. 1904. Pp. 130. Price, Three Pence.

THE YOKE OF CHRIST. Readings intended chiefly for the Sick. By the Rev. Robert Eaton, Priest of the Birmingham Oratory. With a preface by the Arch-

bishop of Westminster. London, S. E.: 69 Southwark Bridge Road, Catholic Truth Society. Pp. 389. Price, One Shilling.

"YOUTH." A Sermon by Dr. Bruehl. Manayunk, Philadelphia: Reichert. 1905. Pp. 7.

DAS LEBEN MARIÄ, der allerseligsten Jungfrau und Mutter Gottes. In Betrachtungen nach den Evangelien. Zur Erinnerung an das Jubiläum der Unbefleckten Empfängniss. Von Julius Müllendorff, Priester der Gesellschaft Jesu. Mit Genehmigung des fürstbischöflichen Ordinariates in Brixen und Erlaubnis der Ordensobern. Innsbruck: Druck and Verlag von Fel. Rauch. New York and Cincinnati: Fr. Pustet & Co. Pp. 235. Price, $0.75, *net.*

LA PENSÉE CHRÉTIENNE. Des Évangiles à l'Imitation de Jésus-Christ. Par Joseph Fabre. Paris: Félix Alcan. 1905. Pp. 656. Prix 9 francs.

EXPOSITION DE LA MORALE CATHOLIQUE. Tome II: La Liberté. Conférences et Retraite données a Notre Dame de Paris durant le Carême 1904, par E. Janvier. Paris: P. Lethielleux. 1904. Pp. 410. Prix, 4 francs.

LITURGICAL.

CEREMONIAL FOR ALTAR BOYS. By Rev. Matthew Britt, O.S.B. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 282. Price, $0.35.

ELEMENTARY GRAMMAR OF GREGORIAN CHANT. By the Rev. Norman Holly. New York: J. Fischer & Bro.; London: The Vincent Music Co., Ltd. 1905. Pp. 61.

PHILOSOPHY.

PRINCIPLES OF PHYSIOLOGICAL PSYCHOLOGY. By Wilhelm Wundt, Professor of Philosophy in the University of Leipsic. Translated from the Fifth German Edition, 1902, by Edward Bradford Titchener, Sage Professor of Psychology in Cornell University. Vol. I. With 105 illustrations in the text. New York: The Macmillan Company; London: Swan, Sonnenschein & Co., Ltd. 1904. Pp. xvi —347. Price, $3.00 *net.*

PRE-MALTHUSIAN DOCTRINES OF POPULATION. A Study in the History of Economic Theory. (Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. XXI. No. 3.) By Charles Emil Stangeland, Ph.D., sometime University Fellow in Economics. New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King and Son. 1904. Pp. 356.

HISTORY.

UNGEDRUCKTE AKTEN ZUR GESCHICHTE DER PÄPSTE. Vornehmlich im XV, XVI und XVII. Jahrhundert. Herausgegeben von Ludwig Pastor. Erster Band: 1376–1464. Mit Unterstützung der Administration des Dr. Joh. Friedrich Böhmerschen Nachlasses. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1904. Pp. 347. Price $2.85 *net.*

LIFE, LETTERS, AND TRAVELS OF FATHER PIERRE-JEAN DE SMET, S.J., 1801 1873. Missionary Labors and Adventures among the Wild Tribes of the North American Indians, embracing minute descriptions of their Manners, Customs, Games, Modes of Warfare and Torture, Legends, Traditions, etc., all from personal observations made during many thousand miles of travel. With sketches of the country from

St. Louis to Puget Sound and the Altabasca. Edited from the original unpublished MS. Journals and Little Books, and from his printed works, with Historical, Geographical, Ethnological, and other Notes. Also Life of Father De Smet. Four volumes. With Map and Illustrations. By Hiram Martin Chittenden, Major, Corps of Engineers, U.S.A., and Alfred Talbot Richardson. New York: Francis P. Harper. 1905. Pp. Vol. I—xv—402; Vol. II—403 to 794; Vol. III—795 to 1212; Vol. IV—1213 to 1624. Price $15.00.

HISTORY AND CRITICISM OF THE LABOR THEORY OF VALUE IN ENGLISH POLITICAL ECONOMY. Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. XIX. No. 2. By Albert C. Whitaker, Ph.D., sometime University Fellow in Economics, Columbia University; Instructor in Economics, Leland Stanford Junior University. New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King and Son. 1904. Pp. 194.

DES HL. PAPSTES GREGORIUS DES GROSSEN PASTORAL-REGEL. Von Dr. Benediktus Sauter, O.S.B., Abt von Emaus in Prag. Zum 13. Zentenarium des hl. Gregor herausgegeben von seinen Mönchen. Mit kirchlicher Approbation. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1904. Pp. 485. Price, $1.50 *net*.

LES MISSIONS CATHOLIQUES et les Langues Indigènes. Par Paul Peeters, S.J. Extrait des "Missions Belges de la Compagnie de Jésus." Bruxelles: Charles Bulens. 1905. Pp. 39.

MISCELLANEOUS.

PASTELS. By Henri D'Arles. New York, 14 E. 42d Street: Daniel V. Wien. 1905. Pp. 198.

LITTLE BROTHER TO THE BEAR, and other Animal Studies. By William J. Long. Wood Folk Series. Book Five. Boston, New York, Chicago, London: Ginn & Co. 1904. Pp. v—178. Price, $0.50.

CATHOLIC TRUTH SOCIETY, London, England: *Blessed Peter Canisius, S.J.*, adapted from the Italian of the Rev. A. Anzini; *Church History and Church Government*, by the Rev. Harold Castle, C.SS.R.; *Chinese Wayside Tales*, by Lady Herbery; *Glories of Mary for the Sake of Her Son*, by Cardinal Newman; *Lacordaire (1802–1861)*, by the Rev. Vincent McNabb, O.P.; *The Rationalist Propaganda and How It must be Met*, by the Rev. John Gerard, S.J.; *The Fitness of the Glories of Mary*, by Cardinal Newman. Price, One Penny. *The Real St. Francis of Assisi*, by the Rev. Paschal Robinson, O.F.M.; *Life of St. Anthony of Padua*, by Jean Rigauld; *Another Handful of Myrrh*,—Devotional Conferences. Price, Three Pence. *Lectures on the Present Position of Catholics in England*, delivered in 1851 by John Henry Newman, D.D., with an Introduction by William Barry, D.D.; *Lance and His Friends*. Parts I and II; *The Luck of Linden Chase*, by S. M. Lyne. Price, One Shilling.

CATHOLIC TRUTH SOCIETY, San Francisco, Calif.: *Manual of Forty Hours' Adoration for the Catholic Laity*. Price, $0.05; ($3.00 per 100 copies); *Holy Week Manual for the Catholic Laity*. Price, $0.10. ($5.00 per 100 copies). 1905.

CATHOLIC DIRECTORY, ALMANAC, AND CLERGY LIST FOR 1905. Containing Complete Reports of all Dioceses in the United States, Canada, Newfoundland, Great Britain, and Ireland, and the Hierarchies and Statistics of the United States of Mexico, Central America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland, and Switzerland. Milwaukee, Wis.: The M. H. Wiltzius Co. 1905. Pp. xliii—264–197–208. Price, $1.25.